



The Herald of the Star.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





IN THE STARLIGHT

BY G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

A FRIEND takes me to task for writing in the November *Herald* (p. 612) on the danger of dissensions between Indian and British subjects of the Crown caused by racial prejudice and a narrow estimate of the Imperial destiny. My friend sends me a book dealing with alleged German atrocities, and, accepting them as true, asks me how I dare compare them with the isolated cases of misunderstanding between British and Indian by labelling such misunderstanding a "British atrocity." On the whole, I think it might have been wiser had I not expressed my views under so uncompromising a label; but, having lived for many years in intimate touch with many of the most thoughtful of my Indian fellow-subjects, I see clearly the enormous strength which will some day accrue to our Empire when India grows more nationally conscious. And I see how near this war may bring Great Britain and India together for the world's great advantage if only these two great families will learn, in the presence of a common danger, to respect each other's qualities and place in their true perspective the differences of custom which are only of importance when people have nothing else to live for save the conventional veneer which, in modern society, often takes the place of morality.

* * *

Seeing unmistakable signs of the growth of a better understanding, I watch very closely for any signs of recrudescence on the

part of the national lower self, either in Great Britain or in India, for I know full well that England cannot attain the destiny intended for her unless and until she is able to sympathise intelligently with aspects of life different from her own. England is not more civilised than India, but her national consciousness is more fully organised, and in the world of matter she predominates accordingly. She has her virtues, of course; so has Germany; so has the German soldier, if my Jingo friends will pardon me for so un-Jingo an expression. So has India; and while India has, doubtless, much to learn from England, England has much to learn from India. Only the Indian virtues are quieter, and have to be discovered, for they are usually hidden from alien gaze, and veiled from Western understanding.

* * *

My friend tells me that he is pained to notice the tendency among certain Theosophists to belittle their own country, and to praise with quite unnecessary bias the glories of the East. I can assure him that I yield to none in my love for my native land, and that, in certain directions, the customs of my Indian friends are as profoundly distasteful to me as many of my customs must be to them. But I do not think that a Theosophist is doing good service to his country by necessarily echoing the patriotic attitude common to the average well-meaning Briton. The Theosophist is one who is supposed to be a lover of Divine

Wisdom, and must, therefore, strive to express such of the Divine Wisdom as he is able to understand, and must, above all, avoid the suction caused on the mental and emotional planes by a whirlpool of thoughts and feelings generated by large numbers of relatively ignorant people.

* * *

Of course, I want Great Britain and the British Empire to win, and on the rare occasions on which I read, in my daily newspaper, fragments of truth concerning the war telling of an Allied victory, I feel correspondingly light-hearted and gracious to all around me. My German and Austrian friends feel just as I do, and I should be much more eager to see the downfall of their respective countries than I am if they were to go about deploring the wickedness of their governments in entering upon an unrighteous war. But, speaking for myself, I am, above all, eager that our Elder Brethren shall win a victory rather than that country to which my present physical body belongs. I want to know, therefore, how each nation is being taught its lesson in this great school of war. I want to know the nature of the various lessons which the conflicting nations have to learn. I want to know what I can do, in my humble way, to—I was going to write “help,” but the more appropriate phrase would be—avoid hindering. War in itself has, of course, many lessons to offer—Ruskin shows this very clearly in his lecture on “War” to the Woolwich soldiers; but, as a Theosophist, I want to see *how* the bigger life is going to be evolved from all this shattering of old forms and out-worn ideals. To do this I must keep myself apart from whirlpools, and, while, no doubt, a majority is occasionally right, I must be careful not to allow myself the ease of holding an opinion because it expresses the line of least resistance, however much I may think myself into the delusion that I have formed an independent judgment. As a Theosophist, therefore, I endeavour to retain sanity amidst the madness of war; and when I am given books painting, in the most lurid colours, the atrocities of people who have the “effrontery” to fight against us, and when I am told that there is the most

unimpeachable evidence in support of the atrocities, I can only reply that my sense of justice tells me not to judge the accused unheard. Large numbers of German people, for example, believe Sir Edward Grey to be a terrible monster, and, no doubt, there is “unimpeachable evidence” against him ready to their hands. But, just as I would suggest to them that they do not really know the facts, so would I say to those who fling German atrocities in my face, that (i) we have not yet heard the accused, and shall have no opportunity of so doing until the war is over, and until we divest ourselves of the incompatible rôles of judge and prosecutor; (ii) even if the atrocities are true, we must not condemn the whole German nation, nor the whole German army. A Theosophist must be logical, even when it is easier to be otherwise, and must remember that a very large number of particular instances are required for the establishment of a general law. I am quite willing to agree that some horrors have been perpetrated, but I believe that the average German comes from as gentle a home, and as good a mother, as does the average Englishman. If this be true, let us, in memory of our own mothers, and our own homes, beware of befouling a great nation on account of the deeds of some of its less fortunate children who, perhaps, have not had the ennobling influence which a good home in childhood alone can give.

* * *

Looking at the matter from the point of view of our Order—my readers will doubtless excuse my insistence on this subject, in view of its present importance—I feel we must look well ahead if we would endeavour to see present happenings in their true perspective. To me the Masters are very real, and very living, Beings. To me They are much more active in ruling and guiding the world than any Prime Minister. To me They are infinitely more responsible for the movements of fleets and armies than our Lords of the Admiralties or our Secretaries of State for War, or our Generals in the field. All these lesser personages are brought in to carry out the Masters’ plans, and to do more or less what they are told. It is unthinkable

to me that God's plan for the world's evolution could be entrusted to human beings who, however intelligent from the point of view of the world as it is, are mere children compared with Those who are in actual charge of the world's affairs. God's plan must succeed, though it is conceivable that we may delay or speed its fulfilment, and my chief interest in this direction is to see how things are being worked out, and to try to intuit in what directions the plan is being somewhat delayed, and in what directions somewhat advanced. At least we know that the immediate piece of work before us consists in preparing the way for the coming of the great Spiritual Head of the world's religions. We do our best with lectures and books and pamphlets, and in self-discipline, and, at the same time, we are privileged to watch some of the outer manifestations of the Masters' preparations towards the same end, as shown in the great upheaval which is changing the world so much.

* * *

But, for aught we know to the contrary, the great World-Teacher will come as lovingly to the German and Austrian nations as He will to the countries of ourselves and of our "gallant allies." We have a profound hope, belief, and confidence in our future, in the possibility of our accomplishing noble world-missions, and I, for one, think we are justified in our hope, holding that the Lord will point out to us our empire-road more clearly than we can ourselves at present see it. Similarly, our German friends believe that they, too, have a great destiny before them, and so, too, doubtless, do France and Russia believe also. Will not the work of the Lord partly consist, perhaps, in reconciling apparently incompatible dreams? Many people have called this war a struggle for world-mastery, for world-dominion. To our narrow vision no doubt it is, and I cannot imagine either Germany or the British Empire so utterly crushed as to abandon all future hope of regaining what the war deprived her of, or of reasserting her claim to be the hand of Providence in the administration of the world's affairs. You may dictate terms of peace in Berlin or in London. You may kill off millions of men. You may destroy

your enemy's fortresses, her munitions of war, her navies, her armaments. But you cannot crush national spirit for ever. And if this war is to end war it will not be by making your opponents drink the cup of humiliation to the dregs, for though the men may be disheartened and can do no more, though the men may be broken by defeat and crushed by disaster, you have still to reckon with the nation's women, who are never nobler than when all is hopeless, and you have to reckon with the children they will bear amidst surroundings eloquently witnessing the tortures their elders have endured, and whose only effect will be to nerve them to avenge the shame and misery which mothers, fathers, husbands, brothers, sisters, have been compelled to endure. It may be true that women have most cause to hate war, but they also have most cause to prize honour and dignity, for the honour and dignity of the future are born and gain their early strength under the protecting care of the womanhood of a race

* * *

So far as I can see, only the hand of a great God-inspired man or woman shall be able to re-adjust the conditions under which European nations live. A European federation may doubtless ensure an armed peace, and as long as the present war is remembered, as long as its lessons are fresh in men's minds, so long will that peace last. But memory is short, and nations' astral counterparts will once again thrill with the hope of conflict and of struggle, when the horrors of the present have been forgotten. The world needs the guidance of a master-hand to show how an ideal, nobler than world-dominion, may reconcile interests which now seem conflicting, and if any doubt existed in the minds of our members before the war, as to whether it could be possible that the Christ would come again to His own, surely in the midst of all that is now happening there is little cause to doubt His coming, for only One such as He could bid the nations cease from warring, only such a One as He could live a life on earth to which all must insensibly be drawn. We are in darkest Europe, but the night is darkest before the dawn—and the way out is the great World-

Teacher, Whose advent it is our proud privilege to proclaim.

* * *

Members of our Order often wonder whether this is a time for propaganda, whether they should not leave the actual work of the Order alone for the time being, and betake themselves to such occupations as the war has specially called forth. In my opinion, there are thousands of people who are able to attend to the immediate affairs of the nation so far as the war is concerned, and while I do feel that every member should try to devote a certain amount of time to co-operation with his fellows in his country's cause, I feel still more strongly that we have to realise this war as Act I in the great drama of human life now being played before us, and not as the whole drama itself. Act II is the coming of the great World-Teacher, and it behoves some of us who know this to insist, as often as may be expedient, that Act I is only a preliminary stage, just as Act II is only a preliminary stage to Act III—the brotherhood of mankind, a brotherhood in which I pray all living things may share.

* * *

The war, if it does nothing else, shows us clearly not only that there is much power for evil-doing still left among us, but also that the many roads on which modern civilisation is treading only lead to continued conflict and not to a common goal. It shows us that our present ideals are not any longer soul-satisfying, and that we need other and nobler ones. You may argue and argue that such nobler ideals may be gathered from any scripture, that they are already in existence, and do not, therefore, need proclaiming, that the Christ, Sri Krishna, Zoroaster, Mohammed, all lived them, but men will not heed. I reply that this is true, but that we need these ideals to be re-proclaimed under modern conditions, that they must be revived in the atmosphere of modern thought and modern living, that we must be taught afresh how brotherhood may live amidst national aspirations, amidst the modern counterparts of hoary conventionalism. We know how the Christ lived in the East, in times when there was no such pressure as we have now. We see Him arrayed in soft

Eastern garments, speaking to the multitudes under cloudless skies, and living a simplicity which is only possible in Eastern climes. Hosts of temptations seem to have arisen since then, a new orthodoxy has been established. We distinguish clearly between the orthodox of those days who reviled Him and the unorthodox of those days who loved Him: we distinguish clearly because we are detached from those times, and the sublimity of His life stands out alone in its noble perfection, and all else is dim and vague and uncertain.

* * *

Who are the orthodox of to-day who will revile Him when He comes? Who are the unorthodox of to-day who will follow Him? How is His teaching, His life, to be translated in terms of the West? Take away competition, take away the slums, take away machinery and ugly clothes, take away the money market, take away the stress of life, and perhaps we can see Him. But we cannot now take all these away, we are living in their midst, and we wonder how *He* would live in modern days, how *He* would show that the teaching He gave two thousand years ago is as applicable in principle to-day as it was then. The lesson has indeed been taught us many times, but just as a beginner may fail to recognise a formula when clothed in terms of *a* and *b* instead of in the familiar garb of *x* and *y*, so we fail to recognise the formula of life in its modern setting. The formula is the same—the *x* and *y* of His life two thousand years ago are those which He will use to-day, but He will call them *a* and *b* to bring them to our understanding, and He alone can do this.

* * *

Yes, the lesson He taught, the lesson that all great Teachers have taught through the ages, needs re-teaching, and I look upon the coming of the great World-Teacher as the logical, and therefore natural, sequel of the happening of this great world-war. Those of us who know His advent to be at hand have the duty of accustoming our surroundings to the sound of His footsteps. In the midst of the crash of war it is our task now and then to draw ourselves away from its compelling violence and to point to

the signs which are heralding His approach.

I should tell my friends that this is no ordinary war, no small conflict, no petty quarrel, but the raging storm whose very violence augurs the coming of a mighty calm. For reasons none of us can guess, some nations may live on the edge of the storm with other duties and other destinies, but most of the world's great nations and empires have been drawn into the swirl of the mighty forces, each confident that it is God's agent and the channel of His mighty will. Indeed, each one is, for above the men who make war and peace in the cabinets of Europe, are the Men who make and unmake nations according to the will of Him who reigns supreme over all, and it is They who order each nation on its appointed path, give it its appointed share in the preparation for His coming.

If this be so, it is our task to see that we are worthy of the part assigned to us, and that if we happen to be the reason why the war is necessary at all, if we have pursued ambitions which only war can shatter, at least we will war worthily and in the knowledge that the conflict brings us one step nearer to the time of His approach.

* * *

I should try to make those realise, who are suffering through the war, that they have suffered for Him in a truer sense than they could ever have hoped, that they have allied themselves to Him by participating in Act I of the great drama which He dominates. I would inspire the soldiers with the thought that in reality they are all fighting for Him if they fight in His name, and without hatred. What more glorious death than that of dying in hastening His coming; what more glorious sacrifice than the sacrifice of a loved one that His will may be the sooner done. To some the above words will sound fantastical and exaggerated. All I know is that if my duty called me to the front the thought of serving Him there would be the one thought that would sustain me and help to give me courage to do all that might be required of me. Happy will be the individual who in lives to come may look back upon this present existence and note with pride that he or she had a part in the great world-

drama which was then being enacted; a sacrifice now is worth a hundred sacrifices in other times, a life lived well under the special conditions which His coming brings about is worth many lives lived in times of ease and peace, and we who know are eager that as few as possible should now be living in ignorance of the world's immediate destiny, ignorant that a great World-Teacher is soon to come among them asking for a welcome.

True, they may recognise Him when He comes without our help, but it is well that there should be some conscious preparation of our lives that He may find them more worthy of Him than they might otherwise have been; and as few as possible should have cause to say, when at last He is with us: "If only I had known before; if only I had made myself more worthy of His gaze, more intelligent to grasp His message."

* * *

The following, from *The Morning Oregonian*, of September 23rd, will be of interest in connection with what I have written above:—

"WHAT OF THE NIGHT?"

"*The Evening Record*, of Marshfield, asks, with some mental perturbation, whether civilisation is likely to perish in the European war. As our contemporary sees the condition of affairs, not only is civilisation endangered in Europe, but it is not entirely safe even here. 'Will civilisation in America be saved?' it inquires, and does not stop to answer its own question. In which respect it somewhat resembles Pilate, who, as Lord Bacon puts it in his famous essay on Truth, inquired, 'What is truth?' and did not stay for an answer."

"In a general way, however, the *Marshfield Record* takes an encouraging view of the situation. We gather that, in its opinion, the present war arose from greed. It goes on to say that greed alone is responsible for the present hardship in the United States, and its conclusion for the whole matter appears to be that if 'you restrict greed you restore an economic balance to the people,' and thus secure universal peace and happiness. Our contemporary believes not only that the war

in Europe 'means the beginning of a new dawn in the United States,' but it means also 'that the greed for gain which has afflicted the earth will disappear and prosperity will again reign.'

"We wish we could join our esteemed contemporary in expecting to see unwholesome greed disappear at the conclusion of the war. But we cannot conscientiously do so. This miserable old earth has seen a great many wars before, and greed has managed to survive them all. Indeed, it usually comes out top of the heap. Whoever loses by war, 'the interests,' of which our contemporary writes, never do. They always find themselves a little richer at the conclusion of peace than they were when the war began. Voltaire made most of his money by army contracts, and his illustrious example has been followed by innumerable successors, just as innumerable contractors equally subtle and deft preceded him.

"War is the last agency in the world which is likely to destroy greed, or even lessen its power. Most modern wars have been caused by the desire for gain in some of its protean forms. This one is no exception to the common rule, and there are thousands of persons who will make large profits from it. We are afraid that their greed will be inflamed rather than extinguished by the conflict.

"But greed is not the only factor which operates to make misery for mankind. The *Marshfield Record* lays everything upon its hideous shoulders, but really other causes are more or less to blame. We suspect that some of our troubles could be traced back to laziness and others to cowardice, and still others to lavishness, which is the opposite of greed. But no matter about that. Although there is not the faintest hope that this war will cure all the evils of civilisation, there is still less ground to fear that it will destroy civilisation itself. A great many people live in constant terror lest it should be overthrown, or demolished, or shattered, but it has gone through too many rough times unharmed to be slain now, for good and all.

"During those terrible centuries when Rome was slowly perishing there was some-

thing like a general collapse of civilisation. Universal bloodshed depopulated whole provinces, pestilences raged over Europe and Asia. Morals seemed to have disappeared and art, science, and literature were obliterated. Gibbon gives a fearful account of human misery in that most discouraging period, and yet civilisation did not perish far, far from it. In the darkest years of falling Rome the seeds were germinating which were to grow up into a civilisation more serenely beautiful than anything Rome or Greece had seen. While death reigned everywhere and the forces of destruction were doing their most cruel work, the white angel of Christianity brooded over the world and generated a new life.

"We must grant that the new life has not been all that one could have wished. It has failed in many things, and its defeats have been almost as numerous as its victories. But suppose, just suppose for the sake of supposing, that there is brooding over the warring European nations some hitherto unsuspected power. It may be a new inspiration direct from the great source of light and liberty. It may be some new and immensely potent form of Christianity. And from its brooding perhaps we shall see the creation of a new and better world, just as the modern world, with all its sweetness and light, arose out of the mediæval chaos."

* * *

The Travellers' Aid Society of San Francisco might well have its prototypes throughout the world, and is distinctly a sign of the times. The following remarks on the Society are culled from the *San Francisco Call*, of September 27th:—

"The work of a big city is largely carried on by its adopted sons and daughters, adventurous youths who come from the country, from other cities, from other countries, seeking their fortune and as much fame as they may secure. Most of these workers come about the time they reach their majority, when they have finished school, when they start out to make their own way in the world. The small town does not have a place for them; they are crowded out, and, with adventure in their hearts,

they seek a larger field. Some succeed, some don't—but more continue yearly to come.

"Many of these are absolute strangers in the city to which they come, overawed by the novelty of their surroundings, ignorant of the geography of the place; maybe too much alive to the possible contaminations of city life. Occasionally, these new comers are trapped by the more sinister influences of the city, frequently they are exposed to serious temptation. They come into a strange place, and there is no one to greet them, no reception committee. They must find their own way.

"But when the plans of the Travellers' Aid Society, recently organised in this city, are carried out, there will be an official reception committee to meet the new comers in the city who may need advice or direction. This society, now being put upon its feet by the leading men and women of San Francisco, is to provide a system whereby every visitor to San Francisco, every new arrival, whether he comes as a resident or as a transient guest, will be guided, directed, and, where the service is welcomed, protected at the trains and ferries.

"A great city owes it to its visitors and to its coming residents to show to them consideration at the threshold.

"San Francisco should get behind the Travellers' Aid Society, for the good of the city and for the good of our guests. Particularly next year there should be organised hospitality, for then the world will come to San Francisco and will appreciate every convenience and welcome we can place at its disposal."

* * *

I feel sure that the letter here following will be of great interest to readers of the *Herald*, and I will leave it to speak for itself:—

"DEAR _____,

"I received your letter this morning. You cannot understand the pleasure it gave me, if you are not aware at all of the conditions of our actual life. We neither have news from outside nor any communication with it. To receive a letter is to take part a little in the ordinary life. It is a sort of interval in the routine of our daily life. You ask me for some details; it is difficult for me to

give them as minutely as I would like to, for we are forbidden to give any indication as to where we are. Here is, 'grosso modo,' an account of what I have done till now. We began by fighting in Belgium. Then we took part in what the newspapers have called 'the great retreat.' I found it long and trying, above everything else rapid; in ten days we traversed the Departments of Nord, Aisne, Marne, Seine et Marne, and had three battles. All the time we slept only about two or three hours consecutively without having the time to get a meal cooked. After the victory of the Marne, we pursued the enemy to the neighbourhood of Rheims, where, after a terrible battle, we remained three weeks in the trenches. Afterwards we were transported to the North, where we took part in another similar battle. I have no right to tell you where we are now; our trenches here had been occupied previously by the English, is the only thing I can say.

Up to now I have managed to remain a vegetarian. I live on white bread and potatoes. Now, however, it is beginning to be difficult, and I find the lack of nourishing food rather weakening. Our ideals happily sustain me. I cannot help feeling that this war is going to cause a considerable liberation of Karma for our world, and enable us, I hope, to take a big step forward.

"Alcyone's little book is always with me, and I try constantly to put his precepts into practice. I try to *live* what we so constantly say with our lips: 'Master, I live in this world only to serve you.' I have not the least apprehension about the fate that awaits me in the future. I know that my life is regulated by two things: in the first place by my Karma which I must undergo; and secondly by my desire to dedicate my life utterly to the service of the Masters—for I believe that only in this way can I become really useful to Them. If I should die, it is because They want me on the other side of the veil; if not, it is because They want to make use of me still in this visible world. Above everything, I must become a good instrument for Their service, and that is what I am aiming at, with the help of *At the Feet of the Master*.

"The contents of my kit have already been stolen three times, but not my small book which I cared for most. I have already escaped death several times in a marvellous manner, and I believe that I am protected by the Masters; but as I have already told you, I am quite ready to submit myself to Their will, whatever it be. . . . As to my brothers of the T.S., give them my most fraternal greetings. Please write to me a detailed letter, in order that I may be *au courant* with the theosophical life in Paris, and also in order that I may have your news. . . ."

* * *

The following cuttings have been sent to me by readers:—

T.P.'s Weekly, October 31st:—

"What we want at the present moment is a League of Nations which shall start at once to study and draft out schemes for the abolition of war. The League should be open to people of goodwill without distinction of race, sex, caste, or creed. It should have branches throughout the world, and a central council in London, Paris, or New York. Its object should be the quickest solution of the problem of war. Once it had come to a decision it would work for the practical application of its ideal. A world propaganda would be started, a vast educational movement, brain and heart moving, permeating policies and insinuating itself into retrogressive legislatures, until its work was accomplished, and the flags of the Federated Commonwealths of the World were hoisted at the Hague.

"Less possible dreams have been realised. But no small effort will be needed for the work. It will involve the biggest battle of ideas the world has yet seen. It was believed once that Constitutional Government was impossible. But some believed otherwise and fought for their faith until it came true. It was believed also that chattel slavery was eternal. But the goodwill of men proved that it could be abolished. There are those who believe in the same way that war is necessary and inevitable—it is the business of the Twentieth Century to show them that they are wrong."

* * *

Leslie's Weekly:—

"The one universal language is music. Everywhere the same musical score is played. The masters of different countries may have characteristic national qualities, but music lovers everywhere find delight in a composition it matters not from what land or clime the composer hails. Whether played in Germany or Italy or France or at home, your favourite music sounds the same.

"The whole gamut of emotions and experiences find their clearest expression in music. These are the common, fundamental moods of men, and music, the vehicle of their interpretation, is an alien language to no race. One might assemble an audience of music lovers, representing every people the world over, and though they would present a confusion of tongues that would be bewildering if they tried to converse with one another, the language of music would be familiar to all, and in a programme culled from the world's musical treasures all would take an equal delight."

* * *

In an editorial article on eugenics and war in the October issue of the *Eugenics Review*, it is pointed out that "the British Empire, by reason of maintaining her army on a voluntary basis, must inevitably suffer racially more than other nations. The battle death-rate must strike her unevenly and reduce the number of her males amongst the class from whom it is most desirable that she should produce the stock of the future. In the countries with universal compulsory service, the reduction in effective males will be spread over the entire population; good and bad will alike be reduced. In this country the types which are physically and mentally superior will volunteer for active service. . . . The sample of those killed will not be the average of the race, but the best type of the race. . . . Although the system may give victory and national prestige, the racial effect must be injurious."

* * *

"The war has taken a heavy toll among the families of the learned. M. Joseph Déchelette, killed in action while leading his battalion, was a distinguished authority on prehistoric archæology. His 'Manuel

d'Archéologie préhistorique, celtique, et gallo-romaine' (all published but the Gallo-Roman section, vol. iii) is a digest of modern European archaeology in the best French manner, and a monument of erudition. His book on 'Les Vases céramiques ornés de la Gaule romaine,' 2 vols., 1904, was the first comprehensive survey of the ware called Samian, and a standard work. He published in 'Les Fouilles du Mont Beuvray de 1897 à 1901' a useful summary of a vast excavation; and collaborated with M. E. Brassart in a monograph on 'Les Peintures murales du moyen-âge et de la Renaissance en Forez' (1900). He was also the author of lesser works on Bibracté, the Millon Collection, etc., as well as a translation from the Czech of Pic's 'Le Hradischt de Stradonitz en Bohême' (1906). This translation renders the work accessible to all archaeologists, and Déchelette learnt Czech in order to make it."

Comment is needless.

* * *

The Rev. F. B. Meyer spoke as follows at the City Temple on October 9th:—

"This war was spoken of as Armageddon, but though this was not the Armageddon connected with the Hebrew story, they were apparently witnessing the conclusion of one of those great eras in the history of mankind.

"The world would not be destroyed now, but the age would, like other ages which had passed before—ages measured by centuries and thousands of years, the age of the patriarchs, the age of the Kings, the age of the Gentiles, introduced by the Babylonian Empire, and lastly, through the Medepersian, Grecian, and Roman types of Empire to the present hour, when the seal was being broken upon another era.

"It was because they realised this was the break up of a great era and the introduction of a new one that they could look out without dismay for the history of mankind, though with a great pity and sympathy for those who were the immediate sufferers."

* * *

At a Memorial Service held the other day at Glasslough, County Monaghan, for the late Captain Norman Leslie, of the Rifle Brigade,

the Primate of Ireland, who delivered a brief address, read the following extract from a letter written by the gallant officer to a friend:—

"Try and not worry too much about the war, anyway. Units, individuals, cannot count. Remember, we are writing a new page of history. Future generations cannot be allowed to read the decline of the British Empire and attribute it to us. We live our little lives and die. To some are given the chances of proving themselves men and to others no chance comes. Whatever our individual faults, virtues, or qualities may be it matters not, but when we are up against big things let us forget individuals and let us act as one great British unit, united and fearless. Some will live and many will die, but count the loss nought. It is better far to go out with honour than survive with shame."

* * *

I regret that some misunderstanding has arisen in connection with an article of mine in last month's issue, entitled "Suggestions to a Would-be Occultist." I stated that the Temple of the Rosy Cross and the Order of Universal Co-Freemasonry were offshoots from the Theosophical Society and the Order of the Star in the East. As a matter of fact, I look upon all these movements, and others which I did not name, as parts of a great movement in connection with the vast world-developments now taking place. Hence, regarding the Theosophical Society as an age-enduring foster-mother to all forward movements, and the Order of the Star as a temporary agency for special work, I naturally was tempted to bring other movements of a spiritualising kind into subordination to these two. As regards the two Orders, neither membership in, nor sympathy with the aims and teachings of, the Theosophical Society and the Star is at all necessary in order to join the Order of Universal Co-Freemasonry, and for joining the Temple of the Rosy Cross it is necessary to belong to the Theosophical Society, but not necessary to belong to the Order of the Star, the methods being widely different though the ideals are similar.

* * *

I have to draw subscribers' attention to

the notice appearing opposite page ii of the cover. The postage of the *Herald* is a very heavy item in our expenditure, and it has been thought necessary to slightly increase the cost of the magazine, mainly to cover

this. The increase only applies, of course, to subscriptions received on and after April 1st, so as to give plenty of time to old subscribers to renew for the year 1915 at the present rates.

A CHRISTMAS THOUGHT.

ONCE again we have reached the month when the holiday season will occupy the attention of our people. As the happy Christmas time approaches, could we not make a powerful effort to put into our work the spirit of what the Christmas festival symbolises? If, during this time, we would strive, as never before, to bring into the soul the real glory of the Christ-child, to live the life of the Christ, and, so far as is possible, to imitate that Great One—pouring forth from the heart that feeling of Love Divine which is of the Christ—then the month's work would be a universal offering of service in His Name.

If we were to live for four weeks, every day and each hour, as though the Christ were *here*, and perform each act as though it were to go before Him for His approval; if, in our intercourse with others we held the thought that we were acting as agents for Him, then, at the end of the month, I cannot think that we should ever wish to go back to our old attitude of careless indifference to everything except our own personalities.

If ever we have occasion to do homage to the Christ to come, it is now, when the time for His appearance is so near. If ever we should wish to exert our capacity to the utmost to serve in His Name, it is now, when the Lord of Compassion is hovering over our very threshold. The manner in which we, as a great body, may best serve, is being carefully thought out by those who are working under the advice and direction of the Head of the Order of the Star in the East, Mr. J. Krishnamurti, and the Protectors, Mrs. Besant and Mr. Leadbeater. They are planning ways and means by which all may

come together and join the efforts of the individual into a united whole. From month to month these plans will be presented in the *Herald of the Star*, which is in charge of Mr. Arundale, and under the personal supervision of the Head of the Order of the Star in the East. We need the advice of these leaders, who know something of the plans for united service, and Mrs. Besant has given us the following hint:—"The coming of a great Teacher—in fact, the meeting with any great perfection—has a double action of attraction and repulsion. It attracts those who are somewhat like unto it, in having some share in that perfection. It repels those who have not any of that perfection. Remembering then, that lesson, believing that a great Teacher will come among us, is it not natural to say: 'Let me set to work upon my character, and shape my devotional nature so that, when He comes, they will bear some faint, some distant, resemblance to His own?'"

And when we remember the pressure upon us of time—for it is said we have not much longer time in which to accomplish the work of preparation—we shall serve with an energy, with a force, with a strength which shall help to make His presence amongst us possible.

I once heard one of our leaders say that if we would take the little book, *At the Feet of the Master*, and for six months *really* try to follow its teachings—not merely to read them and forget—we could prepare ourselves for real work to a degree undreamt of.

ADDIE M. TUTTLE.

Krotona, Hollywood,
Cal., U.S.A.



THE HIDDEN SENSE OF LIFE.

II.—CONCERNING THE CHARACTER OF WORK IN THE FUTURE.

"The creation of the smallest workers' league will have more value for the writer of the history of human culture than the battle by Sadava."—JOHN JACOB.

The lecture of Mme. Pogosky, a short report of which is given in Chapter I, is far from being accessible to everybody. Most people, who recognise the present state of things as a fatally inevitable condition of all social life and human selfishness, as the changeless basis of "human nature," will consider Mme. Pogosky's thoughts as vain idealism.

But such is not everyone's opinion. There are people—and their number steadily increases—who begin to free themselves from the predominant idea, which has proclaimed all the weak sides of evolving man to be the changeless law of his nature, and the inadequacy of his organisation as "the iron law of necessity." A doubt is also gradually arising concerning another not less widely spread common-place, which asserts that a man's character is not built by himself, but by surrounding circumstances.

The first of these prejudices serves to encourage man in a "struggle for existence" entirely unworthy of him, and the second has driven our thought into such a fatal corner that, until now, we are unable to emerge from it.

And yet this is not at all an inevitable order of things; it is maintained by a temporary imperfection in man, and by his selfishness, with which his higher consciousness is already beginning to struggle; and the same may be said concerning man's helplessness in the face of obstacles, which he overcomes by active strength every time *he does not want* to submit to them any longer. We see, constantly, that a man who knows *what* he needs overcomes circumstances, and

adapts them to his taste; and if one person is able to do this, others can do it as well. All those who share the pernicious prejudice concerning peoples' helplessness before surrounding conditions forget that the conditions in which modern people live have been created by people like themselves, only having lived earlier. And once they are made by men, men may alter them, as soon as the wish to create new conditions is awakened. The whole question is: *When* will such a wish arise? A great impediment to its coming is the *vagueness of our consciousness*, the constant turning of thoughts towards the surface of things, and our inability to enter deeper into the sources of the events of our life.

In reality, human work has passed through the same steps of evolution as everything else in the world. In the beginning, work served for the satisfaction of the personal needs of a man and his family; but when contests and wars began, *the tribute of the conquered to the profit of the conqueror* created *the labour of the slave*, and this order of things lasted till men themselves put an end to it, as to *an injustice which they had outgrown*. Then followed the *selling of labour*, with all the characteristics of the wares set up for sale in the market-place, and *this* form of labour is also created by men themselves.

The natural course of life will bring this also to an end, as an *injustice* which people will outgrow, as they have outgrown the labour of slaves.

The development of consciousness is always in advance of practical life. and

judging by the direction taken by the thoughts of the best men of our time, we can foresee that the impending form of human labour will be founded *upon the inner freedom of man and upon the recognition of the great significance of disinterested mutual help in all the departments of social life.*

Our thoughts concerning labour are very much confused owing to our transforming temporary conditions into *laws*, and judging of everything by the outer signs of things instead of by their true essence.

Let us take an example. We constantly confuse wealth with speculation, and consider the latter as an inevitable companion of the former. This leads to the wrong conclusion that one has but to abolish the wealthy manufacturers and make the workmen the masters of the factory to stop the evil at once. Such is the opinion of the majority.

But this is a mere illusion. Whether a man is a manufacturer or a labourer, rich or poor, he exploits every time that *he strives to pay as little as he can for the products of another's work.* And this at present is just what everybody tries to do. As a rich man, wearing a costly garment, so the poor man, obliged to be satisfied with a cheap one, both become exploiters when they strive to pay as little as they can for the garment made for them. Neither the one nor the other desire the sufferings of the tailors, but both strive equally *to keep the most possible for themselves and to give the least possible to others.*

Richness and poverty are a secondary and transient symptom: the rich man of to-day may be a poor man to-morrow, the poor man may become a millionaire; the question lies not in this, but in the permanent token at the root of all our contemporary social organisation. This token is *personal gain*, which is the hidden spring of the activity of manufacturers and workmen, of rich and poor alike.

An immense number of people in our days work for gain, in order to gain the greatest advantage for themselves; as to *how* these things are being made is no concern of theirs. Hence *the absence of love for one's own work and the heartless attitude towards that of others.*

And yet, unloved work brings not only the decline of creativeness and the impoverishment of talents, but it also weighs heavily on the whole of man's life. The lack of love for the work done by man brings lack of love for life itself.

As a regular exchange of materials is indispensable to the sustaining of physical health, so, likewise, for the health of the *inner man*, a regular exchange of spiritual forces and a free expression of his talents is absolutely necessary. *On this depends the welfare of man.*

This is the simplest truth, the first letters in life's alphabet, and yet nobody takes it into consideration, and the result is unhealthy living, pessimism, sadness, absence of dignity and joy of life, and, naturally, a decrease of interest in life itself.

The very basis of healthy social ethics is undermined in the same manner by the heartless attitude towards other people's work. The lack of interest in the happiness of our neighbour, the reckless indifference towards the welfare of those who work at the production of things necessary for our existence, are just that evil which has created the monstrous things called the "struggle for life," and the exploitation of men by each other.

We have outlived the slave's work. In its place we have now the capitalistic system. But we begin to outgrow this also. The best men have condemned it as an *injustice*, and the economists of our days are trying to work out a system by which the workmen will receive for themselves *the whole* of the profit of their work, *i.e.* that they will work exclusively *for themselves.*

Their dreams do not go beyond this ideal. And yet their realisation will not remove *the root of the evil*; it will live on and send out new shoots.

The root lay in *the selfishness of men, in their greed*, and all that is built on this foundation—no matter whether it is manifested by a single person, or by a whole class of people, or even a whole nation—must inevitably lead to injustice, and, consequently, to misery.

And as long as we will struggle with this cause of all human suffering by outward

means, altering the forms and institutions, leaving the man himself unchanged, we can obtain no serious change in the general welfare.

Man himself must be changed, and the attention of all those who are desirous to influence the building of life must be directed towards the *inner qualities of man, which guide his conduct.*

Dr. Steiner throws the following light upon the inner law of human labour: "The welfare of a society consisting of co-workers will be the greater the less each worker will claim for himself of the results of his own labour; these results must be given to others, and the needs of the worker himself must not be satisfied through his own efforts, but through those of others."

"This law acts with the same mathematical infallibility as any law of nature," says Dr. Steiner further. "In social life the law must express itself in men's succeeding in the creation of such institutions in which none will claim the fruit of their own work; this fruit will, as much as possible, go in its entirety towards the procuring of welfare for the whole of the community. And the labourer himself must be sustained by the work of his companions."

Thus an end will be put to the pernicious dependence of labour on the means by which the personal welfare of the labourer is ensured; in other words, liberated labour will gain the *character of disinterestedness*, and only owing to this *change of the motive of human labour* can all the relations between men be fundamentally altered.

After all, we all exist, and *must* exist, at the expense of our neighbours. Our food, our dress, the houses we live in, etc., all these are made by the labour of others, and not our own; this is quite natural, and would be *well* if human egotism had not brought in the *bad* tendency to obtain the most possible for oneself, and putting the most possible work upon other's shoulders.

All manner of reorganisations and most sincere efforts of reformers, be they ever so noble, will be useless till people realise that the struggle must not be with the *organisations, but with human egotism.*

The consciousness of men must be trained

in such a way as to change the very *motive* of human activity. The motive must be *the welfare of all, and not of single individuals.*

It is doubtful whether anyone will dispute the fact that man is the result of his consciousness; no matter whether it will be worked out by the man himself or grafted from without, all his manifestations proceed from *his way* of looking upon God's world. We need but to put two representatives of opposite social opinions side by side to ascertain what *different species* of men are created by one or another way of perceiving the world; all that is valuable and desirable for the one is inadmissible and hateful to the other.

Man cannot really love sin. In most cases he acts badly from *ignorance*; sin only begins when ignorance is at an end and man has found out that *he can act better.*

The great responsibility of the intellectual classes is built upon this—they realise more quickly than the rest "that one can act better," and for this reason they must be the first to reject forms that are living their last, which were permissible in their time, but which now become sinful, because they check the healthy development of life.

Nothing is so undermining to human selfishness as the *realising of unity.* Develop this consciousness in yourself and in others, and it will inevitably alter the very moods of people: their powers and capacities will begin to develop along quite different lines, which will naturally bring about a change of all social institutions. The latter will no longer be the expression of *gain, but will become the vehicles of friendly mutual help and disinterested service.*

That this is no Utopia, but an impending reality, is proved by the new forms of co-operation which are beginning to appear.

Co-operative societies dividing the dividend between their members according to the amount of shares or the quantity of goods bought, also serve only the idea of profit; but the further development of co-operative fellowship makes a marked step towards the social character of labour. As an example, we may mention the society of Hamburg, "Production," organised in 1898 by a group of intelligent workmen. At the

beginning there were 800 members, with a capital of 80,000 roubles, and after ten years their number increased to 35,000, with a capital of four millions. This society, under the name of "consuming, building, and saving society," aims, from the very first, not only at a co-operative purchase of the needed wares, but also at their production. A characteristic feature of this society consists in the workmen not taking the dividend of the co-operative funds for themselves. This dividend is used for the building of comfortable lodgings and for the improvement of the social life of this society.* They continue to receive pay for their work, but all the income of the co-operative funds is used for the welfare of all. This is a *victory over personal interest*. And, as the result is a general increase of welfare, there is no Utopia in the hope that a second and decisive step will be taken and work will lose its character of personal gain.

This step will be taken, when the *whole of the pay* for the work will go to the common funds, and will be spent upon the needs of all the members of the union. The advantage of such mutual help is so evident that its misunderstanding would seem a simple lack of thoughtfulness: it is sufficient to trans-

form a *silly* selfishness into a *clever* one, and to persuade a person of the evident truth that he *himself* will be much better off, if all are well off. But the thing is not so simple as it would seem. Man is a very complex being: his mind may suggest one decision, while his passions and desires will draw him in another direction. Consciousness may stand for unity, but the personal motives may fatally lead to separateness.

All the history of communal life proves that it is not enough to *understand* the value of good—one must *desire it*.

The world can evolve only *when people desire it*. And in order that they should desire it, not *intellectual growth* alone is needed, which *destroys thoughtfulness*, but *inner work also*, which *alters the motives of activity*.

The motives of activity must from personal become *super-personal*: all human experience has proved that only that which is "super-personal has the power to inspire men, only that which is super-personal is able to conquer selfishness and bind people not by casual, but a firm tie, only that which is super-personal is able to transform men into a higher type."

This inner work of the soul, which leads the thought, feeling, and will of man to *inner unity*, will win men one after another, and as groups of men will arise, who have achieved this transformation in themselves, the practical work of transforming all the branches of human life will find its realisation.

HELENE PISSAREFF.

Kalouga, Russia.

* The union possessed, in 1910, no less than 100 shops, a model bakery, several workshops, and 19 houses with 1,139 well organized lodgings. At the head of every co-operative house is a "commission," which attends to all the social affairs of the inmates of the house, organises lectures, evening parties, children's feasts, a conjoint purchase of flowers and other decorative articles. In its ulterior development such a co-operative company must inevitably also become civilising.

Calm Soul of all things make it mine
 To feel amid the city's jar
 That there abides a *peace* of Thine
 Man did not make and cannot mar.
 The will to neither kick nor cry,
 The power to feel with others give,
 Calm, calm me more, nor let me die
 Before I have begun to live.

—*Mathew Arnold.*

BESIDE THE LOTUS LAKE.

WHEN I longed to read the great books that my brothers read, the Master smiled, and led me to the steps beside the Lotus-Lake, where lies the Island of the White Temple.

Seated there at His Feet, He began to teach me an Alphabet. I have been slow in learning, for there are many distractions by the water's edge, and, at times, when the Master left me to learn my letters, I grew weary and impatient, and tried to play with the bright fish swimming this way and that; to discover the secret hidden by the rushes among their tall dark leaves; or gazed dreamily on the floating water-flowers.

Then, filled with shame, I would remember my task, and once more struggle to learn it.

The Master said that when I could read He would take me to the Island, and teach me from the books that my brothers read. Then I should know things more wonderful and beautiful than I can ever think of or picture now.

"May I not go to the Island and learn out of those books when I know my Alphabet?" I asked.

"No, my child. First you must learn to walk, afterwards to run."

Soon I forgot about the golden fish, the lotus, the rushes' secret, for my mind was bent on knowledge.

And at length I repeated the letters to my Master without a fault.

"Take me to the Island now," I begged.

He was silent, and smiled a little sadly. Then, without a word, He led me across the lotus-covered water, and we entered the Island.

And I was happy, thinking that I should soon know the beautiful things that my brothers knew.



THE LOTUS FLOWER.

The Master began to teach me from the books which they had studied. But it was as though He spoke a strange language. I seemed blind, deaf, dumb, till at length I wept with disappointment, realising how great was my ignorance, and how divine His patience.

The Master paused awhile, gazing on me with compassion. "You yourself willed this," He said; "it was the best way for you to grasp a lesson harder even than learning your letters. Remember this: every failure is a milestone on the road to ultimate success. Therefore rejoice when you have failed, and pass on, singing aloud, to the next milestone!"

Again I found myself beside the Lotus-Lake; the Island of the White Temple was bathed in the rosy glow of sunrise, and, in the distance, I had a glimpse of my brothers studying their books. But the childish impatience which had so obsessed me was now transmuted into an indomitable will to learn to read—and, above all, to trust implicitly the Master's infinite Wisdom.

P. V. C.

THE ART OF MEDICINE IN THE PAST AND THE FUTURE.

By Dr. Michael Larsen. Translated from the Danish by Karen Ewald.

INTRODUCTION.

MICHAEL LARSEN is the first Danish physician who has made himself the spokesman as well for the complete reform of food and daily mode of living, which is usually called "Vegetarianism" (from the Latin word *'Vegetus,'* i.e. wholesome and invigorating mode of living), as for Nature's Cure. Belonging to a highly cultivated family, endowed with a sharp and clear intelligence, an uncommonly strong power of concentration, and great fineness in his whole demeanour, he had all the conditions for making "a career" as physician, when at the age of 30 he made the unpardonable blunder of going into opposition to all acknowledged authorities in the domains of Nutrition-Physiology and of Therapeutics, as he maintained that the eating of flesh is not only quite unnecessary, but even most deleterious to the human organism, and that Medical Science in its conception of illnesses and their treatment is on a wrong way—a way that does not follow the laws of nature, and which, therefore, in the long run cannot lead to any permanent and successful results. That he, who pronounced such heretical views, at once lost all his good chances—that follows of itself.

Quite isolated and ever working under the press of the total lack of understanding of his colleagues, scorned and ridiculed, often called "the mad doctor Larsen," this incorrigible idealist worked on unwearied

with indefatigable energy and an ardent belief in the immense importance of his ideas for the health and happiness of the whole human race.

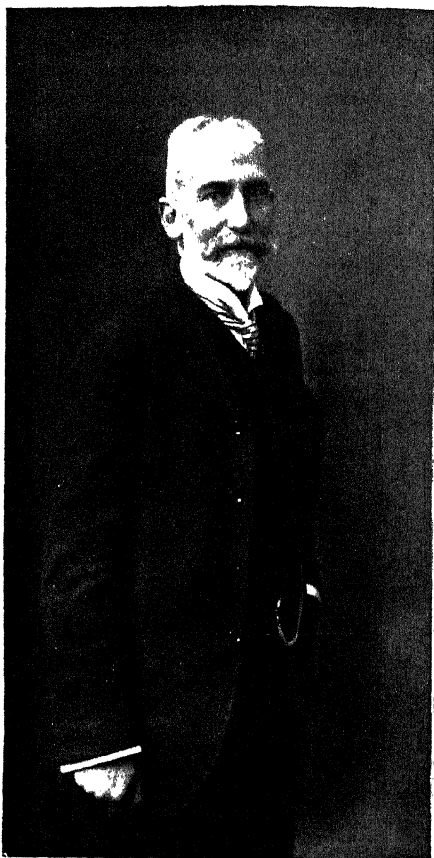
In the year 1889 in his little book *Maadehold og Sundhed* (Temperance and Health) he explained his views and the scientific investigations on which he founded them. In 1897 he made his first public lecture on Vegetarianism, and at the same time proposed to form a Vegetarian Society. Only 27 announced themselves for membership! But the society was formed, and with admirable perseverance and patience Michael Larsen worked as its president. By lectures, by publishing a monthly, by articles in the newspapers he fought for pulling down the prejudices and superstition of generations as to the necessity of eating meat in order to support the force and health of the human body, and for enlightening the Danish people as to the exceedingly great importance which the carrying through of a rational vegetarianism will have as well in sanitary as in moral and economical respects. For Michael Larsen sees in Vegetarianism—this word taking in its *full* meaning and comprising not only abstinence from meat, but also from alcohol, tobacco and all deleterious stimulants, as well as a rational, daily use of the natural conditions for health: fresh air, sunshine, water, and exercise—the

most effective means of raising the degenerate human race, of diminishing illness, poverty, and misery, of creating the conditions of a happy society.

To alleviate suffering in the world.—That is the leading motive in Michael Larsen's whole activity; and notably not only the sufferings which men on account of their lack of understanding of natural laws bring on *themselves*, but also those which they inflict on their fellow-creatures—the *animals*. Generally, Mr. Michael Larsen is very self-controlled and keeps to the point in his mode of speaking; but when he begins to plead the cause of his friends the animals, when he explains to his audience what a cruelty we commit to these defenceless, feeling beings, by killing and hunting them *only* to appease the craving of our palate for stimulating food; when he speaks of the horrors of vivisection—*quite useless according to his views*—then his speech is coloured by the fire of indignation, then we feel that behind the calm, self-possessed exterior is dwelling an ardent soul, which feels the warmest compassion with all that in Creation which suffers and “sighs for liberation.”

In the year 1892—jointly with the well-known pedagogue, Mr. Herman Trier—he wrote the book: *Alkohol og dens Virkninger* (Alcohol and its Effects). Its publishing was paid by the State, and it was sent to all the schoolmasters of the country. In 1901 he wrote his principal work: *Naturhelbredelse* (Nature's Cure), a spirited, popular representation of the theories the truth of which he in his great practice had seen corroborated in a way that very much surpassed his expectations.

Always considerate in his polemics with his opponents, because he understands how enormously difficult it is to conquer the prejudices, customs, and superstitions of centuries, at last he has gained the sympathy and esteem of his opponents by his great tolerance and gentleness, and he has now the joy of seeing that the ideas, which once only were objects of laughter and scorn, now are taken up for earnest inquiry; and though still only a few Danish



MICHAEL LARSEN.

doctors are participants of Vegetarianism and Nature's Cure, nevertheless these ideas are more and more being accepted by the population.

Mr. Michael Larsen is now 68 years old; but fresh, healthy, and elastic, as if he were a man in his maturity. Every morning he gets up at five, and is in uninterrupted activity the whole day. Upon the whole an uncommonly noble and one-pointed character who never has made a compromise with the ideals he recognised as the highest. As all reformers he is much in advance of his time; therefore it is reserved to future generations to appreciate and value his pioneer-work at its proper deserts.

HENNY DIDERICHSEN.

THE art of medicine is as old as culture itself—but not any older.

It is a child of culture, just as disease is; because, in the interminable period during which man lived under natural conditions—a period which we may call the prehistoric, and which we may probably reckon in hundreds of thousands of years—he has, in all probability, known just as little of real disease as, in our time, wild living animals know of it. Consequently, the art of medicine and culture appear simultaneously.

It is exceedingly important to endeavour to decide the causes of the genesis of disease, but to do this it is absolutely necessary to understand clearly: first, what culture is; secondly, what disease is. This last question is especially of the greatest importance, because our whole attitude in regard to the past, the present, and the future of medical art turns upon it.

The word "culture" is, perhaps, best explained as the result of man's efforts to master nature, *i.e.* the social conditions which follow when man, to a certain degree, has succeeded in making the powers of nature his servants.

There are, however, several culture-phenomena which do not come under this definition, as, for example, religion, art, science, etc. But it is easy to see that those spiritual and intellectual values can only arise when man, to a certain degree, has mastered nature, and need not spend all his time and energy in defence or production of the material necessities of life.

The word "culture" is, perhaps, to be preferred to "civilisation," because, whilst the latter indicates a time where the beginning of a developed state had appeared, "culture" only means *cultivation*, and the part of the world that was cultivated and made inhabitable by prehistoric man was the temperate zone, especially the vast stretches of land which had been embraced by the glaciers during the ice-periods. In the tropical belt alone, at that time, was to be found, without cultivation, a sufficiency of man's natural food (*i.e.* fruit) and civilisation would never have been created if man had not been forced to conquer new land.

It was privation that taught man to work in order to live—to work with his brain as well as with his hands. It was through culture that man's brain began to develop from the scanty cerebral matter which we find in our apelike ancestors, into the complexities of brain which are not only to be found in the great man, but also in the average man, of historical times.

THE COMING OF FIRE.

Fire was the first of the great powers of nature which man learned to use, partly as a heat-giver, partly as a means of preparing food. This, after he had been forced to live in the temperate zone outside the fruit-paradise. The reason of this was because, at that time, amongst eatable things there was to be found but very little fruit, and man was, consequently, reduced to living on food not intended for him by nature, *i.e.* the flesh of different living beings. This food could just barely be swallowed in a raw condition under the stimulus of hunger, but the use of fire introduced a welcome method of changing the taste of a food which, in itself, was repulsive to the palate of a fruit-eater.

By and by the meat-poisons began to exercise their effect upon the nervous system, and the most far-reaching and dangerous effect was brought about through the curious power of these poisons to dull and suppress the nutritive instincts—those wonderful protectors which nature has bestowed upon all living beings, and which instinctively regulate the amount of food which the organism absorbs.

Hunger and *satisfaction* are the names of these two utterances of the nervous system, which, in suggesting when food is wanted, together with the quality and quantity required, ensures the correct working and upkeep of the living organism. Proper nourishment, qualitative as well as quantitative (solid, liquid, and gaseous), is of greater importance to the organism than anything else; therefore, if the regulating instincts are numbed, and, consequently, unable to act, the results will be fatal in the highest degree.

When, as I have said, prehistoric man, out of sheer necessity, was forced to suppress his natural instincts and started meat-eating, not only his hunger-instincts, but also his satisfaction-instinct, was changed, because meat-poisons excite the feeling of hunger, and, consequently, he took more food than was necessary, as the paralysed satisfaction-instinct refused to do its duty, *i.e.* to protest.

However, so long as man in all other respects lives in and with nature—as, for instance, lives the hunter and the fisherman—so long does metabolism* work with full force, even if the nourishing process be performed in an unnatural way. For, living on the food of the wild beasts, there follow the wild beasts' conditions of life—sometimes the taking of too much food, sometimes involuntary fasts, and in this way health can be generally maintained.

But one thing inevitably happens—life is shortened. The unnatural way the nourishing process is performed causes a far greater waste of energy, and the later investigations of the science of nourishment show that whatever food the organism absorbs beyond its wants, is *not* stored up (this is especially true where tissue-forming foods like albumen are concerned), but takes away part of the organism through the increased wear and tear of the assimilative organs.

HOW LIFE IS SHORTENED.

We do not know what life is, but we do know one thing—*i.e.* that death must inevitably occur, after a shorter or longer period. It is evident that every living being, as a birthright, receives the power, within a certain space of time, to absorb energy to be used during his lifetime, and that the more intensive the use of this power, the sooner will it cease to exist. Consequently, a shortened lifetime is the first result of the numbing and suppression of the instincts of nourishment.

Yet there is no reason to anticipate that actual disease will arise so long as the organs of metabolism are able to perform their increased and hurried work in a satisfactory manner. Disease does not appear until the free life of the hunter and the fisherman gives way to the life of civilisation inside four walls. It is this—in itself an unnatural method of life—which inevitably, through their over-exertion, brings about the weakening of the organs connected with the process of metabolism.

Especially does this hurt the excretory functions (those connected with the rejection of the residual products—the excreta), whose products become partly changed (*e.g.* into uric acid instead of urine), partly do not get perfectly secreted, leaving remnants in the different tissues of the body which act as foreign matter. The result must necessarily be a steadily increasing functional debility, which must ultimately entail the premature death of the organism if nothing happens by which these absorbed products, which are called auto-toxins, are removed.

Help comes as “self-help.” Gradually, as it becomes necessary, a complete system of co-operating functions develop, whose task it is to remove the auto-toxins. It is this activity of the organism which we call *nature's cure*, or, with the old Latin name, *vis medicalrix naturæ*, “nature's healing power,” which, consequently, is not a phantom, but a reality—a fact that biology has absolutely confirmed as existing from the earliest times.

This function of “nature's cure,” which chiefly consists in a periodical and strongly increased functioning of the organs connected with metabolism, and which has its own laws, different to those of the ordinary function of metabolism, is what we usually call *disease*.

The *real* disease consists in keeping back the products of this metabolism, which are retained in the body, together with the poisons which are carried into the body (*i.e.* auto-toxins and toxins). However, the patient is hardly ever conscious of this abnormal condition, but it shows itself to the skilful observer, in, for example, increasing fat, gathering either all over the

* A word denoting a triple process involving:

- (1) The taking in of nutriment,
- (2) The chemical changes of this nutriment in the body,
- (3) The excretion of the residual products.

body, or in special places (as double chin, folds at the back of the neck, layers across chest or loins), or in increasing nervousness, not to mention many other pathological conditions.

DISEASE—THE LIFE GIVER.

What generally is called "disease" is, however, really the curing process—the clearing out, which ought to be greeted with joy. This, however, as a rule, is not the case, because this process is always connected with pain and discomfort of varied character.

The symptoms of disease are legion, and arise partly from functional disturbances in those organs which are most strongly attacked (*e.g.* as in pneumonia), partly through the poisoning of the nervous system, which shows itself when the auto-toxins and toxins, heaped up in the tissues, are set free and accumulated in the blood, and with this carried to the organs, from which they must be excreted.

The poisoning shows itself through general indisposition and pains (headache, sickness, lack of appetite, weariness, neuralgia, etc.), or in the process of excretion itself (sweat, badly smelling excretions from kidneys, bowels, and skin, expectorations, bleedings, boils, inflammations, etc.). The accentuation of the function of change of matter is often followed by fever, the chief symptom of which is rise of temperature, and which, besides increased production of heat, may be due to prevented heat-regulation. Science has arranged the symptoms of disease in groups, through which charts of disease have been prepared, each showing its special characteristics, classified either by the cause through which they arise, or by the organs which are particularly attacked.

But, however differently all these diseases manifest themselves, one thing they all have in common: they show us that the organism prepares a cleansing process, developed by a series of functions especially adapted for that purpose.

The beginning of a disease is, consequently, always at the same time the beginning of the eventual recovery, and, if the cleaning out be thorough, the result of the disease should be a healthfulness far exceeding that which

the patient was enjoying before the outbreak.

"Nature's cure" appears periodically; it is not always in action; and auto-toxins and toxins are often latent in the body for many years, suppressed through the identical causes which distort and paralyse the instincts of nourishment, *i.e.* the poisons of the stimulants or narcotics, the "Nydelsesmidler": *meat, alcohol, tobacco, coffee, and tea.*† The curing process, or so-called "disease," makes its appearance through external causes—above all through a sudden accentuation of the ordinary conditions of life, as, for instance, fresh air ("draught"), sun, cold, heat, excessive work, too little rest, qualitative or quantitative change of food, etc.

All these things are really, and are generally regarded as, causes of "disease." But, in the majority of cases, nature's cure is started through *pathogenic* bacteria,‡ because the resistance that the organism offers to them also brings the other parts of the curing mechanism into play. However, the process of disease, or rather "cure," will in that case become more violent, because the organism, besides cleaning out its own accumulated products of metabolism, must also look after those of the bacteria, which are often of a very poisonous nature.

It is this association of bacteria-poisoning with that of an ordinary crisis, which is termed *infectious disease*, the type which forms the majority of acute diseases.

NATURE'S CURE FOR CHRONIC DISEASE.

The *chronic* diseases are characterised by the process of nature's cure being slower and less pronounced, often because the organism is weakened throughout, and for the same reasons which can totally stop the purifying work of nature's cure, *i.e.* the poisoning caused by narcotics or stimulants. Further, several other symptoms appear because the more or less important organs have suffered

† "Nydelsesmidler" is a splendid Danish word for which we do not find an English equivalent. It may be explained as denoting all kind of things which we take purely to satisfy the craving of our senses for enjoyment, and by which we stimulate or narcotize the central nervous system.

‡ "Pathogenic bacteria"—those bacteria which produce the disease.

chiefly narcotising, by diminishing or suppressing disagreeable feelings, as, for instance, pain, fatigue, sorrow, depression, anxiety, etc. Consequently, it is no wonder that, as a rule, they are praised as very valuable, and it is, unfortunately, very few, even amongst doctors, who realise that just those disagreeable feelings are our most precious possessions, because they are *the sentinels* which warn us that pathological conditions are present in our system, which need counteracting at once.

Science does now realise the danger of narcotics and stimulants, but *scientists* are still, unfortunately, as a rule, slaves of the habits of generations, just as are most other civilised people. They have not been able to throw off the yoke of these enjoyments, and, because of this, are unable to view the matter without prejudice.

The words of the Norwegian doctor, Scharfenbergs, who has done fine work in the anti-alcohol movement, "The fight against alcohol in our days is a fight against the medical man," can be applied to all stimulants and narcotics. When man has once conquered his craving for these, then one of the greatest problems of civilisation will have been solved, for then one of the most dangerous factors will have been removed, and the nourishing instincts will again be able to function normally. Humanity will then have fulfilled Rousseau's demand, "Return to nature," yet without giving up the really valuable benefits of civilisation.

THE ADVENT OF THE "NATURE-CURE."

From the middle of the last century, however, and more particularly in Germany, England, and America, a reaction against modern medicine was started by laymen. Several doctors have joined this movement, and they are gradually building up the medical art of the future. Amongst these doctors there is only one opinion—that in nature alone there lies the power to heal, because of which alone it is possible to build a scientific school of healing upon the power of nature to cure; and nature's cure is, so to speak, the corner-stone of this new teaching.

This teaching of the medical art of the future can shortly be described as follows:—

The first cause of all disease is the accumulation of poisons in the system—partly auto-toxins, the retained products of metabolism—partly toxins, originating from the change of matter brought about by bacteria or introduced with narcotics, stimulants, or medicine poisons.

The condition that makes this accumulation of poison possible is the suppression of the instincts of nutriment, caused through stimulants, of which meat, alcohol, and tobacco are in the front rank.

As those people who live in civilised countries, and especially those who live in the big cities of the world, have only very imperfectly been able to carry out the commandments of nature for the preservation of health, the normal metabolism in the system has not been able to properly undertake the clearing out of these poisons, because of which, in the course of time, the human body has developed a functional system or safety-valve—so to speak—which we call "*The power of nature to cure.*"

This carries away auto-toxins through a strongly accentuated metabolism accompanied by pathological symptoms, as we have already said. This, generally called "disease," is really a curing process, and is also called by the old Greek name of "crisis" (*i.e.* "clearing out.")

A general crisis, connected with bacteria poisoning, is what is called an "infectious disease." A crisis is often called forth through external causes, as, for instance, draught, cold, heat, over-exertion, and so on, but still more often through bacterial infection.

The chronic diseases have the same origin, only their course and symptoms are different.

Treatment of disease chiefly consists in the doctor acting as nature's assistant in removing obstacles to the full operation of its curing power.

THE NEW RACE.

But the chief work of the doctor must be, both now and in the future, to teach his patients to understand and practise daily personal hygiene, for a thorough personal

and social hygiene is the only condition upon which a really healthy generation can be reared. When all conditions of life and health are fulfilled in the right way, especially in regard to pure fruit nourishment, then man must necessarily reconquer his lost instincts of nutriment, and with them the best guarantee of a normal physical development.

It has cost human beings their health and many years of life to develop civilisation, which could only be won by making this sacrifice. But the time will come when we shall realise that humanity's childhood of to-day in these matters is a stage really belonging to the past. We shall then have

acknowledged that we are fruit-eaters, and we shall then, in this respect at least, have fulfilled the great commandment written over the entrance to the Delphic Oracle: "Man, know thyself." And we shall understand that only by following nature's laws, and by obeying our instincts of nutriment, can we arrive at the full development of our physical body, and, freed from disease, obtain the real happiness and enjoyment of life which is nature's gift to all human beings.

For three parts of a century, "*vis medicatrix nature*" has been scoffed at and despised. The medical art of the future will, however, exalt it once more, and Hippocrates will be vindicated.

MICHAEL LARSEN

"THE KINGDOM OF GOD IS WITHIN YOU."

"At the end of woe suddenly our eyes shall be opened, and in clearness of light our sight shall be full: which light is God. . . ."—MOTHER JULIAN.

WE were even as a people that know not their King, until one cried aloud: "Behold your Ruler in the midst of you. Have ye no greeting for Him?"

Like those awaking from deep slumber, we gazed about us. Then said he who had first spoken:—

"Why seek ye the Kingdom without? And how think ye to find your King but in His realm? Look within yourselves; penetrate beyond the walls which surround that Inner World; strive to reach it, each for himself, yet guiding those whose sight is weaker than your own. So shall you behold Him, the hidden God.

"And as you worship with veiled faces in that Holy Place, memories will, perchance, come over you, in a blinding rush, or gradually, stealing in like devotees to a shrine; a sense, it may be, of glad home-coming, of contact with some loved one, of a still hour when, long ago, you knelt in adoration before the Tabernacle, or passed through the ancient cloisters of a monastery at dawn. A memory may surge about you of the presence of some Great Soul whom once you strove to follow and to serve, and a pang of anguish, bitter remorse that your endurance was weak; or a joyous memory of pain valiantly borne for His sake.

"These and many other fleeting visions will hover before your wondering eyes, until you know that this is the Real World wherein Truth abides, the which is God, ever present in our midst.

"When you behold a beautiful picture, listen with mingled feelings of joy and heartache to exquisite sequences in harmony, or sit with open heart at a Teacher's feet, know that the Indwelling One is the Artist within the 'artist,' the Musician within the 'musician,' the Teacher within the 'teacher.' He alone is the Creator of all Beauty and Wisdom, for they have no being apart from Him.

"O my brothers, seek, grope, penetrate beyond the walls of which I have spoken! In proportion to the faith that is in you, shall you pass through them into the presence of God."

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The speaker ended, and we saw him no longer, for the dawn of our New Day was breaking into glory. In the silence, with faces turned sunwards, we sought our native Kingdom where dwells the Hidden Christ, the gleaming Jewel within the Lotus.

Peace to all Beings.

P. V. C.



SCENE FROM WAGNER'S "PARSIFAL."

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SOME THOUGHTS ON PARSIFAL.

WE live in a world which seems intensely real; this three-dimensional existence absorbs our faculties. Yet, deeply rooted within every heart is the conviction that life in a physical body is not man's only mode of consciousness; that our cherished ideals and inmost aspirations have their source in another, a higher, world. "Sight, sight, real sight is what all lack," said Wagner. But to each one there come moments when the veil is lifted and the beyond is seen. And once we have caught a glimpse, however fleeting, of the glorious vistas that lie on the other side, of the breadth and beauty of the Whole, our blindness has been pierced by a ray of Light immortal which can never be dimmed.

This experience is not only individual, but national—even racial. "The Lamp of Truth is always here," said George Frederick Watts: "now and then a Son of God comes and turns the light up." Richard Wagner was one of these Sons of God, a giver of the light of spiritual teaching to men through the medium of symbolical Music-Drama. "Parsifal," his last work, should be considered in its relation to all his preceding dramas, and he tells us we must "digest 'Tristan,' especially the Third Act, before we can understand it." From the "Flying Dutchman" onwards, Wagner's dramas portray, in their inner meaning, the Ego at different stages of development. The Tristan Drama symbolises the last great conflicts with the lower personality before final victory and complete union with the Highest are attained. The Third Act has been described as "Tristan's accomplishment of life-demand in the heart of Isolde"; desire for earthly existence is overcome, and the Ego yearns for At-one-ment with the Highest in the mystic Realm of Night. This At-one-ment is foreshadowed by Isolde in the Liebestod, the triumph-song of Spirit, where she describes the blissful moment when the consciousness of the separated self is merged

in the All-consciousness of the Spiritual World:

"In dem Wogenden Schwall
In dem tönenden Schall
In des Wett-Athems
Welundem All."

The sacred "Parsifal" Drama, a direct continuation of the Liebestod, portrays the final stage where the Ego becomes a Saviour of his fellow-men. Parsifal is "Tristan" and "Isolde." Wagner said to Roedel that Siegfried, taken alone, was not the Perfect Man; "only with *Brunnhilde* becomes he the Redeemer." The Parsifal-figure embodies this idea, and, therefore, the drama has no heroine as the Perfect Man contains within himself male and female qualities, Intellect and Intuition. He has manly strength and vitality combined with womanly gentleness and sympathy.

This idea reminds us of a mystical utterance in the New Sayings of Jesus, quoted by Clemens, of Alexandria. On being questioned as to when the "Kingdom of God" should come, the Lord answered: "When the two shall be one, and the male and female neither male nor female." Kundry, the only female character, represents matter whose forces are used by both evil and good. Controlled by the Higher, she renders faithful service; used by the lower, she becomes their instrument for ill. But evil is transitory, the good alone is permanent, and the Higher Self triumphs over the lower powers and their instruments, the senses. Matter is redeemed by Spirit, when her action ceases, and she "dies."

The wounded King Amfortas, who is enduring suffering caused by his own mistakes, symbolises Humanity as a Whole. Humanity, who in ignorance and conceit, so often attempts to disregard the Law, only thereby drawing upon itself pain and sorrow. But to it, so long as this planet shall last, there will come, from time to time, a Parsifal,

a Redeemer, moved by compassionate Love, to heal its agony.

And how many are there like the faithful Gurnemanz, who devotedly serve and help their comrades, yet without possessing the

overwhelms with its rare beauty and purity. And for us who believe in the near coming of a great World-Teacher, what can be more inspiring than the Parsifal motive, sounded before the hero's approach :-



inward spiritual wisdom which is so sorely needed.

Wagner chose the Legend of the Holy Grail to be the beautiful setting for his last, most precious, gift to the world he loved. For he was himself filled with that Compassion which is the keynote of the drama. "If all men are not alike free and happy," he said, "then all must be alike as slaves." There is no such thing as freedom and happiness for the individual when these are not shared by the entire race. The Grail Legend had its origin in the East, and was adapted by the Troubadours, who carried it far and wide over Europe in a Christian form. Of all the great myths, it appeals most to those who, born in a materialistic age, long for the day when the Inner Wisdom shall once more be established in Western religion as the only true guide to spiritual perfection. And as the early Christian Church was directed and strengthened by those who were "stewards of the Mysteries of God," so shall the Religion of the future establish the "Holy Grail" in our midst, where the "Grail King," the Supreme Teacher, has come, and men's hearts are filled with His Wisdom.

But more wonderful than its symbolical characters and beautiful setting is the music of the Parsifal drama, which uplifts the listener's whole being to the heights of eternal Spirit. The first faint notes steal across the darkened Opera House, wafting "Heaven's atmosphere serene," and transport the audience beyond all that is earthly. The Dresden Amen blends Love, Faith, and Hope in one triumphant sequence; the Grail music, a succession of glorious harmonies in colour and sound, well-nigh

Its joyous tones proclaim the Strength which the longed-for Deliverer brings for the world's helping, reminding us that "true Compassion is always full of power"; the Saviour is also the Warrior.

The music of the Third Act is, perhaps, the most transcendently beautiful, and in the Good Friday scene it voices Nature's rejoicing over the Creator's redeeming Love. Intense bliss is the atmosphere it brings, while we understand how "at the heart of the Universe there is Beatitude."

The glorious Buddhist belief in the Redemption of Nature as a Whole is here set forth by Wagner, who was a Buddhist at heart, in exquisite melody and verse: -

"Das dankt dann alle Kreatur,
Was all' da blüht und bald erstirbt,
Da die entsündigte Natur
Hent ihren Unschurostag erwirbt.

Sieh', es lacht die Ane!"

As we listen to this inspired work of the great Poet-Philosopher-Musician, who laboured steadfastly under tremendous difficulties to give his message to the world, who re-proclaimed the unity and interdependence of all artistic creation and laid the foundations of an Ideal Art Work to be built up in future days, do we not realise once more how seldom the world recognises true greatness when it is in her midst?

But we also learn that Time has no place in the Eternal Reality, and that neither the world's ignorance, nor any power in earth or heaven, can prevent those Gifts which the Great Ones shower on the children of men from blessing, with full fruition, the humanity They love.

E. M. C.

Christmas Day, 1914.

FRIEND, somewhere or other in the world are waiting even now those whom, if you will, it shall be your privilege to lead to the feet of the Lord, when He comes. They are yours,—your offering for His service ; and because they are yours, and your fate is linked with theirs, none but you can lead them to Him. Scattered are they now and all unknowing of the future. It is for you to seek them out and to draw them together into one flock. How shall you seek ? By spreading far and wide the message of His coming ; for, if this you do, your own shall assuredly hear. Ask not, therefore, who they are, nor where they are to be found. Do but work earnestly to spread the light, and they shall reveal themselves ; for the Master Himself shall lead them to you. But even He cannot so lead them unless you, on your side, go forth to seek. Will you tarry when you know that it lies in your power to afford them, or to deny them, this most precious of opportunities ? Will you be idle, when you realise how much your strenuous endeavour, how much your idleness, must mean ? Up then, friend ! Go forth and seek your own. If not for your sake at least for theirs !

TO ARMS IN AMERICA.

"As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming."

IN each country we who are members of the Order of the Star in the East are striving to see how the general work of the Order may most suitably be adapted to the particular needs of service in our own nation; we are trying to find in what lines we may most effectively carry out the aims of the Order while yet surrounded by our daily duties. For in each country, although our aims are the same, our methods must needs be different. Each National Representative is many a time asked by a member, "What can I do?" And where service is genuinely sought, so many lines of noble and useful activity cry out for workers that the perplexed National Representative is then asked, "What shall I do first?" It is because these questions have been asked of me that I wish to lay before my fellow-members in America the ideas, imperfect and by no means exhaustive, that have come to me in regard to such service in this country.

In all service, I think, we should first of all establish this general rule—to seek primarily such lines of activity as have a world-wide or nation-wide influence; to not exhaust all our energy in some merely local or temporary and detached activity when a more far-reaching field lies open to us; to seek those activities which are based on the principle "prevention is better than cure," and, therefore, to work at the root of problems rather than on the surface. To be more definite, we must try to aim our efforts at *systems* rather than at isolated cases. There are many movements in this country that are doing this very thing, tending to improve institutions and nation-wide systems. Let us pour our major energy into some of those, and then, if we still have time and energy left, apply it to individual instances.

Now, as to our immediate duties. Beyond doubt, the terrible European war is at present uppermost in the minds of men of all nations. And with the war has arisen into supreme importance one movement that is rightly the hero of the time—the Red Cross movement. Directed by the best experts that nations can furnish, surely it deserves the

best co-operation that each one of us can give. But the demands of war upon us do not end there. A tremendous re-adjustment must go on throughout the world, and all the people who are not called upon to help in the work of destruction should certainly see that they help as much as they can in the work of construction. It seems to be the duty, then, of all our members in the United States, to supplement their Star work by, more vigorously than ever before, taking up the arms of peaceful activity along some such lines of national need as follow:—

BUSINESS.

The United States is admitted to be pre-eminently a commercial nation. Its line of greatest progress and least resistance seems to be in the commercial field. Therefore, let Star members who are engaged in business work heartily in that field, and hope to aid in the upbuilding of model industries that may furnish healthful employment to thousands of labourers; help introduce improved methods and machinery; bring into their business world the hitherto neglected element of beauty; seek occupation in industries that are progressive and helpful. Store-keepers may possibly seek to add departments for the handling of helpful articles, *i.e.* become agents for vegetarian foods, beautiful and comfortable articles of dress and general utility; refuse to sell injurious products; furnish free advertising for especially beneficial products. All should help establish friendly relations between employer and employee; banish the watchfulness and suspicion so common to business relations; encourage new and useful professions which will relieve the congestion in the old; in seeking occupation try to find an opening in such activities as help:—

1. Share the responsibilities of government, *i.e.* political and governmental positions, as in schools, prisons, asylums. Education in this country seems to need an effort to rank culture above mere book-learning, other institutions need to reduce the policy of violence and suppression to the minimum.

2. Open up new land areas for cultivation, *i.e.* irrigation and reclamation projects.

3. Build up small growing towns on safe lines of the best municipal regulations, thus helping to relieve the congestion in cities.

4. Form friendly international relations.

HOMEKEEPING.

Introduce into home life, and thus show as an example to neighbours, all new drudgery-saving appliances, sanitary discoveries, pure food products; strive for artistic home decoration, better built houses; improve the neighbourhood around home; confer with neighbours as to means of co-operating to improve neighbourhood conditions; set a standard of hospitality; give thoughtful attention to the servant problem, a particularly vexing question in some parts of the United States.

RECREATION AND SOCIAL LIFE.

Unquestionably, America needs to encourage art in all forms. We must admit that a shamefully small minority of people in this country appreciate art. Let us, therefore, seek to understand and patronise everything that is best in music, drama, literature, etc., and, therefore, to raise the standard of appreciation and to attract true artists to our locality; aid in movements to popularise art by giving free recitals and exhibitions of high standards; introduce beauty into our own surroundings, dress, actions, and speech. American habits of speech are repulsive to an incredible degree, as any one knows who lives outside America. Star members might well strive to correct this national defect. In social life we may help to bridge the gulf that exists between the elder and younger generation, between men and women, between class and class; take part in athletic or æsthetic recreations rather than in useless gaieties; take advantage of public institution—parks, playgrounds, libraries, forming classes in them. The public is generally glad to have volunteer leaders (if they are capable) to help organise play classes for children in the parks, reading circles in libraries, etc.

RELIGION.

Keep in touch with your customary Church, and you may find opportunities to help it through its characteristic virtue, *i.e.* the Roman Catholic through its mysticism,

deep devotion, and powerful ceremonial; the Episcopal through its dignity and intellectuality; Broad Denominations through their tolerance and search for better interpretations; Narrow Sects through their enthusiasm and undiscouraged faith.

IMMIGRATION AND WORK WITH THE VARIOUS RACES IN THIS COUNTRY.

I can think of hardly any department that so sadly needs the help of Star workers as this. We all know the shameful way in which immigrants in this country are exploited in every conceivable way, the women lured into disgrace, the men made victims of dishonest contractors and sharks of all kinds. Yet there is hardly any task more urgent at this time than that of opening the way to prosperous citizenship for all who seek it. All who have travelled in America and have seen the thousands of acres of uncultivated land must surely realise that we have no justification for selfishness in regard to it. There is room for all, and only right administration is needed in order to help America accept a world-task of becoming a beneficent mother to many of the destitute children of over-populated nations. I think members of the Order of the Star in the East realise that if America's national attitude can be made free from greed and injustice, none who come to our shores need be feared. Moreover, the after-effects of war may send strangers in need of help to our country, and we should be ready to receive all who come.

Here, then, in our own nation are gigantic tasks calling us. Are you discouraged at their magnitude? Ah, but if our brothers in Europe are bravely facing the terrible sufferings of war, why should we shrink in facing the duties of peace? What does the service of the Master mean to us if not the attempt to weed out of our lives all useless activities and replace them by strenuous and purposeful endeavours? It is good to think and study and meditate, but we must not stop there. We must strive and sacrifice for every movement that stands for progress, make every day count something accomplished for His work, steadily concentrate our minds on His service, and then act, act, act!

MARJORIE TUTTLE.

WHAT IT MEANS TO BE A MEMBER OF THE ORDER OF THE STAR IN THE EAST.

THERE are one or two things regarding our Order which it is occasionally well to go over and meditate upon.

The first is our Declaration of Principles. Having joined the Order, we naturally subscribe to these Principles, and the question is how far, amongst all the manifold changes and duties of life, we remember them.

It would be well, when we ask His Blessing upon our activities at the end of the day, to further ask ourselves whether we have fulfilled therein our daily agreement as members of the Order.

Let us examine what this daily agreement is. I will begin at the second Principle, and take the first one last of all.

"We shall try, therefore, to keep Him in our minds always, and to do in His Name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupation."

"To keep Him in our minds always"—this is something definite for us to fulfil, and on the success we attain in this respect depends our ability to fulfil the remaining portion of this second Principle. If the Image or the Ideal of the Lord is always in our minds and hearts as a background to all external activities, we shall most certainly remember to do everything in His Name, and because it is for Him, the very best work will be put into it. So, then, our first endeavour is this constant reminder, and we can, before rising in the morning, impress upon the consciousness: "I am to keep a memory of the Lord perpetually before me." Then think of Him as the Ideal Friend, the Ideal Teacher who is a link for us with the

Supreme, the Ever-near Who, because of His greatness, can stoop to help us. Then we can lift up our hearts to Him, asking His blessing upon the service which we offer, and then steadfastly carry out that determination to do all things for Him during the day.

(3) "As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming."

Here is another duty which we, as members of the Order, have undertaken. Do we realise it? We may feel it difficult to make a definite work every day, and sometimes it appears as if we could not do it, but there are many ways in which we can work for Him—a word to someone, a book lent, a letter of help, a pamphlet either given or left in a public place, the definite carrying of the thought of the coming into certain places, and many other ways which may present themselves to each individual, as far as the ordinary duties allow—and so prepare the ground for His coming.

(4) "We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life."

These qualifications are most necessary in our work. Without the fire of Devotion we can do very little, the nature of the work being such that we are likely to meet with many rebuffs, antagonisms, and scorn, therefore Steadfastness in the Master's Cause must be allied to Devotion, together with a spirit of utmost Gentleness, because Gentleness is a characteristic of the Christ-like nature, and because it would be impossible to do things in His Name other than in a spirit of Gentleness.

(5) "We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His Name." This has already been dealt with.

(6) "We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors."

This attitude of mind is to be regarded as a duty by each one of us, because such recognition is an aid, a factor, in developing Intuition. It sees beyond external appearances to the God-within. Moreover, when we are able to recognise the God-within, we are compelled to reverence it in whomsoever we see it. And so an attitude of reverence is most desirable to cultivate—reverence for all things which contain the life of God, but most of all for those whom we recognise as our spiritual superiors, and in particular, a most reverent attitude of thought towards the Great Teacher. I do not mean by this that we are at all likely not to feel a reverence towards Him, but that this feeling should be something very special, a Devotional-Reverence, so that all we do and say respecting the Great Teacher may be so marked by that reverence as to awaken it in others. A truly reverent feeling never passes unnoticed, it always leaves a mark, and "those who came to scoff (very often) remain to pray." So let us endeavour to think ourselves into centres of Reverence, and thus aid in preparing men's hearts for His Coming. It is very good to cultivate this attitude, because it is an attribute of holiness. The holy person is most markedly reverent because he recognises the Divine Lord everywhere; as Shri Krishna says: "He who seeth me everywhere, and everything in me, of Him will I never lose hold, and he shall never lose hold of me."

As regards the 1st Principle:—

"We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes."

Mark the words "worthy to know Him." This is no reference to outer recognition of

the person of the Lord, which it might be if it concerned those who do not heed these things; it is that we members of the Order who have consecrated ourselves to His service may be "worthy" to know Him, worthy to come into immediate touch with the Blessed One and to receive direct inspiration from Him, and with it further powers for service, because our hearts are beating more in unison with that Great Heart. This is what being "worthy to know Him" means to me, and it can only be obtained by our loyally and devotedly carrying out all the other Principles as far as lies in our power—not in a half-hearted way, but with enthusiasm, reverence, and devotion, for only thus shall we be worthy to enter into partnership with Him.

Let us consider what this Order means for us. It is that we Brothers of the Star are a band of soldiers sent on in advance to clear a pathway for the Great General who is to come. Our battlefield is our lower nature, against which we fight constantly, so that the weeds clinging to us may be uprooted, or at least loosened, for unless this is accomplished to a certain extent, how can we hope to disentangle, even in a small way, the undergrowths of prejudice in the world around? We should never despair of accomplishment, for we are linked to our General by an invisible cord which guides us where He wills; He knows the difficulties we have to contend with, and gives to every one the work for which each is fitted.

This being so, another point which is necessary to be realised is the fact of that *link*, for it is a very real and definite thing, and it lies in our power to make it living and effective. There are some who realise this, some to whom this is something great and who, because of this, are enabled to seize every opportunity and turn it into a force for the world's uplifting. This link is not at all an ephemeral something, such as a figure of speech; for when we join the Order of the Star in the East we are connected with this great Teacher through His Servant, the Head of the Order, and also through the attitude of mind which makes us join it. It is a great opportunity of service which is thus given into our hands;

it is a consecration whereby the Power which the Master uses in His work can be made an instrument in our use also, according to the Devotion or Selfless Service we are able to give to Him. It is only our lower natures which limit this power, and even these need not hinder very much if our compassion be great enough and our Love be strong. There is no act which cannot be made to serve Him—every contact with a fellow being can be shared by Him, every thought can have Him behind it, if we endeavour to “keep Him in our minds always” and to live as if He were present all the time. We make Him a “Centre of our Circle,” and offer everything up to Him.

It cannot be too often repeated that our power for service is proportionate to our Love—there is no getting away from it; and who, once having peeped behind the scenes, could ever be lukewarm or unconcerned?

It seems to me that we members of the Star came into the world just now for this special work, this preparation in which every one has his own part to fulfil. It may not appear Star work exactly, in the outer world, but it is Star work nevertheless, and we have to live and consecrate it to Him. If we do this as each change in consciousness comes to us from the outside world, the thought relates itself to Him and seeks to make that change serve Him; just as a lover's thoughts fly immediately to the loved one who is the “Centre of the Circle.”

Even in shaking hands we can think of the Master, and in that act serve as a channel for His Life to pass through, especially if we say mentally “In His Name.” If we lend a book, we can, through the link we have made in coming into the Order, pass that uplifting power with it. We are agents of the greatest Magician, and those of us who belong to a Healing Group can at all times

be a “Cup of Blessing,” a vessel holding the Mystic force of Healing; for the power can be very strong in those who are willing to serve. Whatever we do, if we always remember Him and forget ourselves, we shall be able to uplift and help, and our whole life will become an act of devotion, although superficially we may “appear as nothing in the eyes of men.”

I have said all this because I see how members of the Order may become Ideal Servants of the Master. It is hardly possible for most of us to be perfect in this respect, but we can at least be on the watch for every opportunity of getting in a word or an act which can help forward the ideals governing this movement. We stand as sentinels, careful that opportunities do not slip by unheeded, for we have grasped this great opportunity of enrolling ourselves in the “Order of the Star in the East”; but having done that, our duty is to be watchful, and not to sleep and dream of great things in the future; we are to assist that future towards its fulfilment, otherwise we are of no use in the Order. Our duty, therefore, is action, action on all planes; on the mental plane by thinking and planning, on the astral plane through love and sympathy in overcoming prejudice, and on the physical plane by doing the things we have planned and in carrying them out with tact and a sympathetic understanding of circumstances and conditions. Remembering in Whose service we are, our duty on these several planes will be as perfect as our imperfections can make it; for we know that He will see the Love which prompts our service, and will forgive our limitations because of this love which binds us to Him, and which is an unbreakable Link of unimaginable power, meaning far more than can ever be expressed in words. But we can show it in our lives.

MEDITATION AND THE WAR.

HAVING suggested that we, as a Lodge, should meditate on Unity and Brotherhood, I have been asked to write a paper embodying the meditation subject. In the following I have tried to do that, and to explain why I suggested this meditation.

It seems to me that when a great war is raging, and hatred is bitter and deadly, and all past good and kindness between the opponents is being overlooked and submerged in the passions of the moment, it is then time for those who strive to live beyond the restlessness of earthly things to realise more intensely the fundamental unity of mankind—that which makes all men brothers.

I feel that we should keep an inward stillness towards the opponents of our country—that is, a non-critical attitude—should eliminate hate feelings, unkindness of any description; just keep a stillness mentally. We cannot, of course, approve, we cannot feel the same towards them that we do for those who are with us; but we can understand that in their eyes we are wrong, and that they have a point of view which is utterly opposed to our's. Let us put these differences away for the moment, and rise to a higher plane, the plane of Atma, where there can never be any differences, because all is *one*. We have to realise that the higher the plane the less there is of anything else than pure consciousness. Atma is the plane of all-consciousness, and that within us which is the essence of our life is Atma. On its own plane this is diffused for all alike, there is no I and My, and Thine and Thee, no appropriation of Atma, only Unity-in-Reality.

Down here, that which is really unity appears separate and works separately in different bodies, provided for the purpose of the experience of life, and so it is thrown into all kinds of opposition with the manifestations of Itself, and this solely that It may grow through these buffetings. The buffetings are the unreal part, although so very apparent to these personalities awake in the unreal world. Atma is the *real* part of us, the rest is impermanent and, therefore, unreal.

I cannot pretend to understand this myself, but I feel that we ought to try and

see through this outside trouble to the underlying Unity with the eyes Theosophy has given to us. It also seems to me that if we meditate along these lines, and attempt to realise this Unity of Nature and Being which is a fact, it should keep us impervious to the undesirable emotions around which might otherwise touch us. If we keep free—say from criticism, anger, bitterness, and so on—we can then be centres of strength, calmness, and confidence, and become a good influence for all with whom we come in contact.

I do not suggest we meditate upon peace, because the lessons which this war has to teach have hardly begun to be learned, for I feel that the Great Ones will use it, in several ways. Perhaps (if I may suggest without presumption) the greatest lesson will be its *horrors* and its damaging effect on nations and individuals, leading—let us hope—to arbitration in the future, and paving the way for federation. It may also be sent to remind us that self-gratification, pleasure, and luxury are not the aim and purpose of existence here, but that stern lessons of sacrifice have to be learned.

The war may be considered as a kind of bonfire to burn up the rubbish-heap of undesirable customs and worn-out conditions, and to revolutionise society; in that sense, it will be a factor in preparing the way for the Great Teacher—astonishing as that may seem.

It has certainly begun its work in spreading a sense of brotherhood, although, on the other hand, there is the strong separative instinct at work in the war itself; and it may be that the Theosophical Society (which we cannot forget is *international*) is on its trial as to whether it can keep its ideal of brotherhood unsullied, amidst the clash of nations and the intense emotions surging around. If it can do that, the future awaiting it when the war is over will surely give wider opportunities of service—an advance into a larger area.

I feel very strongly that any sacrifice we may individually be called upon to make now—no matter how painful it may appear—will be worth the pain for the sake of the larger and better future awaiting the world when the lessons of war have been learned, and there is peace again.

FANNY HALLETT.

WHAT THE WORLD NEEDS TO-DAY.

IN these days of great crisis, when nearly all the countries of Europe, whose ideal it was to perfect the social state, have gone to war, I cannot help thinking that the only sound basis of all systems, social or political, rests upon the goodness of man, and no nation is great or good because Parliament enacts this or that, but because its men are great and good. We have the saying that men cannot be made virtuous by Act of Parliament; and that is why religion is of deeper importance than politics, since it goes to the root and deals with the essentials of conduct. Yet it will take ages to bring religion into politics, while we can hear politics proclaimed from the pulpits now in justification of this righteous war into which the nation and nations have been driven. But, in reality, none have been driven into this war, and none has the right to blame the other for the wickedness, the bloodshed, nay, the ruin, of civilisation which such wholesale suicide is bound to bring about. All the misery we suffer is of our own choosing; such is our nature. Those of you who have read Edwin Arnold's *Light of Asia* remember his translation of the first sermon of Buddha, where Buddha says:—

"Ye suffer from yourselves. None else compels,
None other holds you that you live and die.
And whirl upon the wheel and hug and kiss
Its spokes of agony,
Its tire of tears, its wave of nothingness."

The arch-offender man, alone, has to bear the brunt of this world-wide disaster, and let us see whether he survives it or not.

There is nothing so easy now than to find all the wickedness and evil in the nation you are fighting and trying to crush. No whitewashing, no covering of corpses beneath flowers, however, will deceive the One Who knoweth all things. Besides, there is nothing

that is absolutely evil. The devil has a place here as well as God, else he would not be here. Good and evil are everywhere, and the balance is wondrously even, but, above all is the glorious soul of man everywhere, which never fails to understand anyone who knows how to speak its own language. Men and women are to be found in every race whose lives are blessings to humanity, verifying the words of the Divine Emperor Asoka: "In every land dwell Brahmanas and Shramanas."

It is a curious fact that, while nations after nations have come upon the stage of the world, played their parts vigorously for a few moments, and died almost without leaving a mark or a ripple on the ocean of time, India alone, as it were, is living an eternal life. Much has been said about the survival of the fittest, and the nations of to-day, as of old, think that it is the strength of the muscles which is the fittest to survive. If that were true, any one of the aggressively known old-world nations would have lived in glory to-day, and they, the weak Hindus, who never conquered even one other race or nation, would have died out. Yet they live three hundred millions strong! India's greatness lies in the fact that she has never conquered. Whosoever stands on her sacred soil, whether alien or a child of the soil, feels himself surrounded—unless his soul is degraded to the level of brute animals—by the living thoughts of the earth's best and purest sons, who have been working to raise the animal to the divine through centuries, whose beginning history fails to trace.

We all hear so much about the degradation of India. But once you stand on the vantage ground of experience, with all the highly coloured pictures of other countries toned

down to their proper shade and light by actual contact, we find out that we are wrong. As far back as the days of the Upanishads, India has thrown the challenge to the world. "Not by wealth, not by progeny, but by renunciation alone immortality is reached." Race after race has taken the challenge up, and tried their utmost to solve the world riddle on the plane of desires. They have all failed in the past; the old ones have become extinct under the weight of wickedness and misery, which lust for power and gold brings in its train, and the new ones are tottering to their fall. The question has yet to be decided whether peace will survive, or war; whether patience will survive, or non-forbearance; whether goodness will survive, or wickedness; whether muscle will survive, or brain; whether worldliness will survive, or spirituality. India has solved her problem ages ago, and held on to it through good or evil fortune, and means to hold on to it to the end of time. Her solution is unworldliness—renunciation. This is the theme of Indian life-work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the spiritualisation of the human race. In this her life-work, she has never deviated, whether the Tartar ruled or the Turk, whether the Mogul ruled or the English.

The conquest of the whole world by spirituality, this is the great ideal before her; everyone must be ready for it, and must strain every nerve for it. Love must conquer hatred, hatred cannot conquer itself. Materialism and all its miseries can never be conquered by materialism. Armies when they attempt to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the world. Slowly the peoples of the West are finding out that what they want is spirituality to preserve them as nations. They are waiting for it. They are eager for it. Where is the supply to come from? Where are the men ready to go out to every country in the world with the messages of the Great Ones of the East? Where are the men who are ready to sacrifice everything so that this message shall reach every corner of the world? Such heroic souls are wanted to help the spread of

Truth. Such heroic workers are wanted to go abroad and help to disseminate the great Truths of the Vedanta. The world wants it; without it the world will be destroyed. The whole of the Western world has been on a volcano which has at last burst, and which may go to pieces to-morrow. They have searched every corner of the world, and have found no respite. They have drunk deep of the cup of pleasure, and found it vanity.

Now is the time to work so that the Eastern spiritual ideas may penetrate deep into the West. Therefore, we must go out, we must conquer the world through our spiritual lives and practical philosophy. There is no other alternative—we must do it or die. The only condition of national life, of the only right and vigorous national life, is the conquest of the world by Indian thought. Truth came to Jesus of Nazareth, and we must all obey Him. And the truth came to the Rishis of India—the Mantra-drashṭās, the Seers of Thought—and will come to all Rishis in the future, not to book-swallowers, not to scholars, but to seers of thought. The self is not to be reached by too much talking, not even by the study of the Vedas will you reach the Atman. You must open your heart. Religion is not going to church, or putting marks on the forehead, or dressing in a peculiar fashion. Religion is in no outer sign or outer ceremony, but it lies in the Realisation of the Unchangeable One. He who realises transcendental Truths, he who realises the Atman in his own nature, he who comes face to face with God, sees God alone in everything, he has become a Rishi. And there is no religious life for you until you have become a Rishi. Then alone religion begins for you, now is only the preparation. Then religion dawns upon you, now you are only undergoing intellectual exercises and physical tortures. So every one who wants salvation must pass through the stage of Rishi-hood, must become a Seer of Thought, must see God. That is salvation, this has to be done, and the sooner you believe that the better for you. All power is within you. You can do anything and everything without, even, the guidance of anyone. All power is there. Stand up and express the divinity that is within you.

SISTER MILA.

WHICH IS THE WAY?

THERE appears to me to be more confusion of thought current within the teaching of the Order of the Star in the East than there is any need for; largely owing, no doubt, to the variety of terms used by those who speak, and write, of Him whom we believe the World may rightly look for.

As a member, and a heart-whole member, of our Order, I desire to declare that which I feel constrained to declare before it be too late.

I do not look for the coming of the *World-Teacher* at the present time. My understanding of what we are justified in looking for—as set out in Principle No. 1—is, the coming of “a great Teacher.” I would that the terms were not confused; and consider it of the greatest moment that they should not be confused. Again, surely there have been many Christs, or Masters, in the past, at the same time that *the* Christ stands for the *Head* Master, or, in other words, the Christ of Christs, “Who verily was fore-ordained before the beginning of the Age.” • I would it were possible to steady our advancing army into better line, and greater realisation of what this our army has to face, and to do, before we can hope to see our greatest, and ultimate, hope realised in the coming of the *World-Teacher*.

Principle No. 1 is very clear and explicit on the point, and it is nothing more than this Principle to which any of us have subscribed. Some nineteen hundred years ago, Jesus the Christ made known the way of men unto the high calling which God has set for them; and His beloved disciples and apostles of that day, and following days, left records of more certain guidance than the world of to-day is quite ready to accept. Therein is clearly set out the purpose of man's life upon earth, “That your faith and hope might be in *God*” (1st Peter, 1 and 21), and in the preceding verses will be found the full relation thereto of Jesus the Christ, and wherein “I am the Way, the Truth, and the Life.” John, again, has recorded that “God is *Light*, and in Him is no darkness

at all.” Herein we have the correct understanding of the Divine Spirit indwelling each one of us, and “In whom we live, and move, and have our being”—*Him* whom we *call* God.

Realising all this—tersely as it is put—and that we have yet the unravelling of the mysteries embodied in “Revelation” to care for, and understand, before we can well and surely look for the coming once again of the Christ—the Christ of Christs—the same Individual who manifested in Palestine, we should each one the better remember his responsibilities, and walk more warily along the Path our feet are now upon.

In one place it is recorded: “But of that day and that hour knoweth no man, no, not the angels which are in Heaven,” and I maintain we are in our vigour, acting as a stumbling-block to many who would otherwise come into the Fold, through our over-zealous devotion and steadfastness to our own conceptions of Who is coming, and when, and how He comes. Especially as no such Principle has been subscribed to by any one of us.

God, we must remember, at the same time as “He is Light” is also a “Two-edged sword”; which means that Cause and Effect must ever be present, sifting as might a riddle, the wheat from the chaff. Be it on our own heads, therefore, if we move too fast, and presume to know too much. “What doth the Lord require of thee but that thou do justice, love mercy, and walk humbly” is something nearer the note we should strike, never failing to remember that the last time Christ was with man upon the earth He was crucified by the Church of His day, and that this time also, He is likely to come “As a thief in the night,” and humbly crave admittance at the backdoor of our dwelling place, and receive no answer, for all are afield looking for Him.

I am firmly of the opinion that if we would have the Order of the Star in the East the *Light* to mankind we all would wish it to be broad, and clear, and beautiful, and, above

all—all embracing; and, especially in the Christian portion of the community, we must rigidly adhere to that which is in accord with our first Principle: "We believe in the coming of a great Teacher." Only in this way can we hope to gather in the seekers on this side, and the wanderers on that side—gather them into the Fold, in fact, on all sides, to hear with us that which "a great Teacher" shall tell us, and the mysteries He will unravel for us preparatory to the coming of the "Prince of Peace," who can only come, according to the promises, when *Peace is here* or near at hand.

Be this as it may, the fact remains that

we should teach more in accordance with our Principles, and declare the coming of "a great Teacher" as faithful stewards in the Cause, for this is *all* it has been given us *to teach*. The motto of each member well might be: "That I may work the works of Him that sent me while it is day," for by no other means can *the way* be made open for the coming into being of the "Prince of Peace" and "Lords of Lords" who, with Him, will bring showers of untold blessings, which, as a natural consequence, must fall over all mankind (see John xvi, verses 13-14.)

W. E. REYNOLDS.

THE BLUE FLOWER.

A WOMAN sat at her window, which overlooked a busy London street. The day had been close, it seemed interminable, as hour after hour she worked steadily on.

But evening had come at length, and, as was her custom at that time, she had sat in meditation beside the open window, hearing nothing of the bustle and traffic without, deliberately withdrawing into the "Interior Castle" known only to the Mystic.

The street was now less crowded; from the distance came the sound of a barrel-organ; now and then the shrill cry of a newsvendor pierced the air, or a flower-seller, still laden with crimson roses and bright carnations, offered his wares to hurrying pedestrians.

Presently she noticed a woman passing along the opposite pavement, whose face was strangely serene and strong, yet radiant with joy. A small silver star gleamed on the front of her dress.

Suddenly, as if by an impulse, the stranger looked up at the window and smiled. It was but for the brief space of a moment, yet it seemed far longer. The little room became like a Paradise, and the woman within sat motionless, as though in an ecstasy of devotion. For, though she knew it not, a thought-form shaped like an exquisite blue flower had come to her. Gently it hovered about her, breathing its wondrous message of the return to earth of the Christ—Him

Whom she ever sought to reach in the stillness of contemplation. As yet she had but seen His Likeness from afar; now it was as though a barrier were broken down, and she had suddenly come nearer to the Master than ever before. Her one desire was to serve Him, to follow Him as did His disciples long ago in Galilee.

Why was it that He had come but once in the world's history? Did not men need His Presence among them as much in these days, perchance even more than then? Was not the misery, the ignorance, the suffering of the world as great now as ever it had been?

"Who can tell that He may not return among us?" she cried. "Oh, that such a thing might be!"

And with her whole soul she prayed that should the Lord come again to earth, she might behold Him face to face, lay at His Feet all that she possessed, all she was or ever could be, and follow Him, even unto death.

The sender of the Blue Flower, she who wore the silver star, was filled with fresh courage and strength as she journeyed homewards. The beautiful thought-form: "Christ shall soon return among us," directed in His Name to the woman at the window, had fallen upon fruitful ground, though she who sent it knew not the result of her endeavour.

But the Master knew, and was glad.

P. V. C.

A REPORT FROM THE CARDIFF GROUP OF OUR ORDER.

ON September 28th we held our first fortnightly meeting for members and friends. We took for our subject for the evening, "How to explain the belief of the Order of the Star in the East to a Christian enquirer." Two members, Miss Moxey and Miss Ridler, gave short answers to the question, which formed the basis of the discussion which followed. Our object was to endeavour to consider the belief of the Order without bringing in Theosophical teachings, as these might prove prejudicial to the Christian enquirer. Many difficult points were raised, and several members said that they felt bound to bring in the teaching of re-incarnation when speaking of our belief in the Coming of a Great Teacher.

At our next meeting the following summary of points, which was thought would prove useful, was read:—

"HOW TO EXPLAIN THE BELIEF OF THE ORDER OF THE STAR IN THE EAST TO A CHRISTIAN ENQUIRER."

1. The Christian point of view would be a *Theoretical belief* in the Second Coming of Christ. This would form a common basis on which to begin. In theory, all Christians believe in the Return of the Lord, for if they discredited their Master in His most emphatic assertions they could hardly be said to believe in Him at all.

2. One of the greatest causes of this lack of real belief in the Second Coming of Christ is the remote distance at which His Coming is placed. The ordinary Christian looks upon the Coming as something that may happen in the ages to come, or at the end of the world, but not as an event that can in any way affect himself. The break-up of our planet is relegated to an epoch too ultimately remote to remain of much interest to us, and the Second Coming of Christ has, consequently, shared this remoteness.

This consideration brings us to the next point.

3. In order to prepare the minds of Christians for a real belief in the Second Advent it is necessary to make them realise that this event is connected with the *end of an age*, an era, and not the destruction of the earth. The Greek word should be translated "age" or "era," and not "world." His Coming marks the break-up of the existing civilisation, and heralds the birth of a new order of things.

4. References in the Bible connect the Coming of Christ with the Day of Judgment. "Judgment," in this instance, does not mean condemnation and punishment; a more correct rendering would be "pruning," which suggests the separation of the dross from the gold, or the burning away of all sin due to human ignorance and weakness, so that only the true self remains. The judgment will be inner and self-revealed. To come near a being more spiritual than oneself is to be judged—self-judged.

5. The signs and symbols which are mentioned in the Bible as preceding the Coming may be considered as pictorially representing the greatness of the change which His Coming would bring to the world. We must also remember that Eastern colouring is more vivid than Western. Further, as the Rev. C. W. Emmet, in the *Nineteenth Century* for January states, the "whole question of Gospel eschatology is admittedly obscure and confused."

6. The condition of the world would seem to demand a modern revelation of the Divine Will. The conditions of religious and national life are such as when the Christ came last, to call for special guidance, teaching, and illumination. New ideas and thoughts have been struggling with the old forms. This inner pressure has culminated in the great international war which we are all witnessing, and which will mean the break-up of the old forms. The Bible

prophecies of "wars and rumours of wars," and "nation shall strive against nation," seem to be fulfilling themselves, and we may look for the return of the Christ to strengthen the new era.

7. The principles of the Order are in accord with Christ's teaching of Love and Compassion.

There are certain aspects of the Order of the Star in the East which a Christian would probably find a stumbling block at first:—

1. The unique character of the Christ revelation which is upheld in Christianity, thus engendering an intolerant attitude to other religions. This is based, most likely, on the Bible references to the Christ as the "only Begotten of the Father," which may seem to imply the superiority of Christ over other Great Religious Teachers, and thus encourage missionary zeal.

These references seem to refer to the Holy Trinity, and are endeavours to explain the mystery of God in manifestation. The word "only" would be more correctly translated "alone." The Christ is the Second aspect of the Godhead, proceeding from the Father alone, the sustaining and preserving aspect. The Christ worshipped in Christianity has revealed to us this aspect of God. It is, therefore, possible that other Great Religious Teachers have also revealed this aspect of God, and are His messengers to other races.

2. The international character of the Order. In Matthew xxv, 31, we read: "When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His Glory, and before Him shall be gathered *all the nations*." Thus He will come in greater power, though that power may not be realised until after He has left us. This text reveals Christ to us as a World Teacher, and implies that all nations will recognise Him. The Order, admitting to membership all who believe in the Coming of a Great World Teacher, must be international in character, and link together all, of whatever religion or race, who hold this belief.

3. The broad-mindedness in the Order,

which does not dogmatise as to the identity of the Teacher. Thus, every one is free to interpret their belief in their own way. The Christian looks for Christ; the Buddhist for the Lord Maitreya; the Hindu for an Avatara. When the Teacher comes we may find that we have all been looking for the same One, though calling Him by different names. So, the different religions will be unified, and, in the words of Christ, "There will be one flock and one shepherd." The uniting belief of the Order is that a Teacher comes.

After the reading of the summary, we took up the question of re-incarnation, and discussed its bearing on the Order of the Star in the East. It was felt that re-incarnation was not necessary for a belief in the Coming of Christ. One member suggested that the difficulty seems more to relate to the organisation of the Order. The Order is international in character; it breaks down all barriers of race and creed by admitting to membership people of all races and faiths who believe, to quote our First Principle, "That a Great Teacher will soon appear in the world." This at once arouses difficulties, because the Christian believes his religion to be the highest one, and Christ the only Divine Teacher, and the question at once rises in his mind: "Who is the Teacher whom you expect? If it is the Christ, do the people of other faiths also believe that the Teacher is the Christ?" Re-incarnation gives us an answer, helping us to realise how Great Teachers come again and again to live with us, taking different names and appearing in different races, each time giving a message to the world, so that it does not matter by what name He is called. But is there not another answer? Can we answer the question without mentioning re-incarnation? It was thought that we can, and the answer lies in the broad-mindedness and tolerance of the Order. We do not dogmatise as to the identity of the teacher. We leave each member absolutely free to call Him by whatever name he chooses. Christian members look for the coming of the Christ, Hindu members for the coming of an

Avatara, Buddhist members for the coming of the Boddhisatva. But all work together in harmony, united by their common belief, not troubling about the identity of the Coming Teacher, which will be revealed to us when He does come. When He comes we may find that we have all been looking for the same One, though calling Him by different names. Thus the different religions of the world will be unified, and there will be, in the words of Christ, "One flock and one shepherd." Again, there is a very significant passage in St. Matthew xxv, 31: "When the Son of Man shall come in His glory and all the angels with Him, then shall He sit on the throne of His glory, and before Him shall be gathered all the nations." This passage points to the unification of the world, of which the Order, as an international organisation, is a symbol. The Christian is exclusive in his interpretation of religion and believes that all people will recognise his Christ—hence missionary effort and the intolerance which has arisen as a corollary of his exclusive belief. The attitude of the Order is one of absolute tolerance; in a sense, it may be called a humble attitude. We believe that God may reveal Himself in many ways, and seeing that people of other religions derive inspiration from Teachers called by other names than the Christ, we feel that they might be as right as we are, and that it is not for us to interfere with the religion which is leading them along the path to union with God. So long as we extend tolerance and courteousness to our fellow members, we may hold what belief we like, even to cherishing quietly the belief that our views will be justified in the end. But it was felt that the tendency would be, as we remain in the Order, to attach less and less importance to the form in which the Teacher will come, for fear lest our preconceived idea should prevent us from recognising Him when He comes—which happened, as we all know, when last He came. Though we may recognise differences, they need not be made into barriers between us; the important point is that we should each live the life of one who is looking for the Great Teacher, and hopes to recognise Him and work with Him and for Him. When we do this, it is

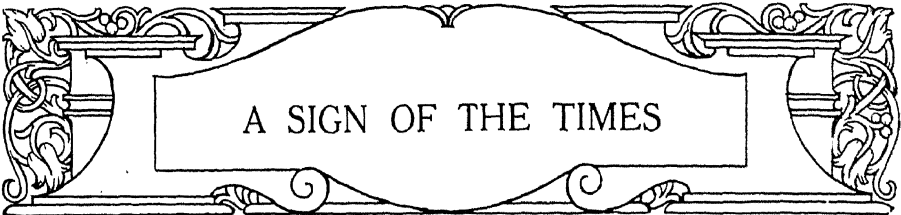
wonderful how we can harmonise with types of people which before we were, perhaps, antagonistic to. In the larger life, difficulties are overcome; when face to face with something real and vital, our differences disappear as if by magic. So, it seems to be in the broad-mindedness and tolerance of our Order that we find our answer. It may not satisfy our enquirer, but that we cannot help; to satisfy him at the moment, we would, probably, have to agree with him. If the Christian accepts the Coming of a Teacher as a vital belief, then that belief will have its own power of uniting in the world of thought with the same belief of Hindus, Buddhists, Mohammedans, and others, and will inevitably result in greater tolerance towards other faiths. Mr. Krishnamurti says, in *At the Feet of the Master*, "If he is on God's side he is one of us, and it does not in the least matter whether he calls himself a Hindu or a Buddhist, a Christian or a Mohammedan; whether he is an Indian or an Englishman, a Chinaman or a Russian. Those who are on His side know why they are here, and what they should do, and they are trying to do it." Those words indicate the spirit which should inspire the Order of the Star in the East.

We have two Groups for meditation, and we all feel that our work is greatly helped by the work of these groups. One of our members is distributing a number of copies of the *Herald* to base hospitals in Cardiff and to rest houses for our soldiers. Another member is sending out a copy each week of *The Order of the Star in the East told to Children*.

A member also gave an address to the Women's Club at the University Settlement, on "Thought Building." The influence of thought in daily life was shown, and an endeavour made to widen the conception of the powers which we have already at our command, and how they should be used in the service of others, to make life happier everywhere.

Another member is busy teaching English to some of the Belgian refugees in Cardiff.

OLIVE STEVENSON HOWELL.



A SIGN OF THE TIMES

IN looking over the world to-day, one fact must strike even the most casual observer—it is the prominence assumed by the sex question and how it affects, or is affected by, nearly all the social problems of the time. This is, of course, partly due to the great movement that is going on among women, the result of a force at work in our midst, only half realised, but which is changing women from the negative and, therefore, negligible, quantity they have been in the past, to a power that must affect, for good or ill, the future of the race. For this force does not act in all alike, while in some women it increases their mental and moral capacity, making of them truer help-meets for men. In others it seems to be taking a downward course, and by their dress, manners, and general attitude, they tend to lower the feminine standard. In yet another section the force seems beyond their control, and leads them to acts of violence that are not worthy of the high motive and splendid self-sacrifice from which they spring. To the action of this force seems also due the strong tendency, among a certain number, to a feeling that almost amounts to sex hatred. The writer of a recent article in a daily paper, commenting on this fact, says: "Sex antagonism is an abstraction that seems to haunt the air at present."

Now, to those of us who are looking for the near coming of the World-Teacher, these signs of the times possess a special interest, for, according to a French writer, Mons. Ed. Schuré, these same conditions have been noted before in the world's history, at times when the coming of a great spiritual Teacher has been drawing near. It is as though, owing to the strong force sent out from the higher planes to aid in the work of prepa-

tion, the equilibrium of the sexes were upset, and the conventions of ordinary civilisation disturbed by the stimulation of the passional and emotional nature, typical of the feminine principles, at these periods. Mons. Schuré observes: "Just as the perfect fusion of the masculine and of the feminine constitutes the very essence and mystery of divinity, so the equilibrium of these two principles can alone produce mighty civilisations."

According to this writer, the conditions existing to-day were paralleled in India some three thousand years ago, by Brahman chronology, when the world was given up to the thirst for gold and material power. India being divided into two great religious sections—the solar cult representing the masculine side and the lunar cult representing the feminine. Between these two forces a bitter struggle was being waged: the lunar cult was the more powerful—indeed, the solar cult was only kept alive by a small band of anchorites, living deep in the forest, where they kept the spiritual fire alight till the coming of Sri Krishna, from whose teachings was evolved the Hindu religion. Again, before the coming of Orpheus to Greece there was the same struggle going on between the two cults. There was, Mons. Schuré tells us, "War to the knife between the priests of the Sun and the priestesses of the Moon . . . it was the struggle of the sexes, ancient and inevitable, open or concealed, . . . between the masculine and the feminine principles filling history with its alternate issues, in which the secret of the world's history is worked out."

The parallel existing between these far-off times and the present day seems to show the important part borne by the sex question, and all that it means, in the work of

preparation. The fact that this force is being felt in the world to-day, and that women, especially, are responding to it along different lines, points to the necessity there is for raising and enlightening peoples, and thoughts on these social problems, that through right thought and right effort this force may be used for the uplifting, not the degradation, of the race. Force, *per se*, being neither good or evil, it seems possible that extra force working in the world may mean a stimulation of evil—as undoubtedly happened at the French Revolution—unless special efforts are made to prevent it by those who recognise its presence among us, and understand the signs of the times. The formation of the Redemption League some two years ago, at Mrs. Besant's suggestion, is an effort of this kind, to utilise the force being given us for definite work; to rouse people from their attitude of apathy and indifference to a recognition of their individual responsibility for existing moral and social conditions. It seeks, also, to unify all organisations working along these lines in England and abroad, so forming an international league to fight an international evil. It aims at the redemption, not only of the individual, but of the moral standard of the race, remembering that only to the pure in heart is the vision of God promised.

To those who look for the near coming of the Master, this work should especially appeal, for nothing will so effectually blind men's eyes to His Presence among them, and deaden their ears to His Message, as the lust that is in their hearts. Surely none can bear to think of His finding such a blot on Christianity as the White Slave Traffic flourishing in our midst, and to aid in the Crusade against it is the First Object of the League; but to stop this evil in a comparatively short space of time will need the co-operation of every pure-minded man and woman, and utilisation of all the mental and spiritual forces at our command. The futility of trying to fight it by Act of Parliament is apparent to most people, and this must be so while the present system prevails of asking no questions regarding the moral characters of the men who make the laws and who administer them. The very

attempt, under existing conditions, is an unjust farce, for while one bully is caught and flogged, hundreds pursue their horrible trade, safe in the protection of those holding positions of authority. At its best the law protects the weak and ignorant, and makes vice more difficult of accomplishment, but it can only touch the form side of things; it can punish the man, but it does not necessarily stimulate the growth of the soul. A much more potent factor in evolution is the force of public opinion, for that compels a man to conform to a certain moral standard, or become a social outcast. Once raise the standard of morality so that men and women leading immoral lives lose all social and political privileges and, if that does not stop their evil courses, are segregated from their fellows till they regain normal self control, once do that—and it is largely a question of opening people's eyes to the results of vice—and the White Slave Traffic will no longer be tolerated. The wheel of evolution will have turned, and such inhuman traffic be a thing of the past.

The Second Object of the League—The Equalisation of the Moral Standard—calls forth opposition from those who, ignorant of physiological laws, say we are demanding the impossible; but the highest medical authorities declare the same moral standard for men and women, not only possible, but necessary for the welfare of the race. No man sins to himself alone—the shadow of his sin is over generations yet unborn, bringing disease and suffering in its train; and the fact that Christ recognised but one standard for both sexes is shown by His refusal to punish a guilty woman, when no man was found “without sin” to cast the first stone at her.

The Third Object is to assist in the work of Prevention, by—

(a) Founding local hostels for women and girls. A safe, clean shelter in every town for women and girls, that none shall be compelled through poverty to face the horrors and degradation of the casual ward or the common lodging-house, is a necessity admitted by all who have studied the subject.

(b) Public lectures on moral and social questions. These are sorely needed, for with

many people indifference to social evils springs from ignorance of their existence. To-day, also, the study of eugenics is putting into our hands "the end of a golden string" that will, indeed, lead us in at "Heaven's gate" along the path of a race regenerated. This is the keynote, a joyful one, of the coming day, and the spreading of this knowledge by lectures, and by lending books, will form an important part of the work of the League.

(c) In the five to ten minutes meditation each night an effort is made to send out a steady stream of thought, of purity and light, at a time when the world most needs it; imagining it as a spiritual presence passing through the byeways of our cities, helping the souls that are in danger, so that evil thoughts fade away and foul deeds remain undone. This idea can also be translated into prayer, for the Redemption League is open to all who hold the ideal of purity, irrespective of any differences of creed, sect, or political opinion.

This very brief outline of its objects will show the League has definite and unique lines of work in the world—lines that should attract all who believe in the near coming of the Master and desire to prepare the world a little for that Coming, "to cleanse the dark ways that they foul not His feet." This is a difficult task to accomplish, but it is also a great opportunity given us of helping, and if each will take his part in it remembering that "a handful of pine seed will cover mountains with the green majesty of forest, and so, I too, will set my face to the wind and throw my handful of seed on high," that we are "but tools in a mighty Hand," we can do much in the time before us. For, after all, we have but to form the channel—the Cup—the Power will come from Those who are behind and helping every movement for the uplifting of the race.

GERALDINE BERMINGHAM,
*Organising Secretary,
Social Redemption League.*

PAST AND FUTURE.

I WAS alone; a great and mighty stillness lay about me. All around was void, without sound or form; yet in the distance gleamed a Something, towards which my eyes were turned. It was a Garden; a Garden I had heard of; one I had tried to picture. And in the Garden moved a Presence. I stood so far away, gazing at the point in space; yet it seemed to fill all, it was Space itself. There was none other. Slowly the Presence took form; and as with wondering eyes I looked, not knowing what I felt and what I saw—for feeling and sight were one—at last I spoke. A mighty wave rushed over me, submerging me; until there was only a One Desire, and that far-off Garden and that Presence left. And I said—being no more I; having no voice wherewith to speak—I said:—

"Oh Lord Maitreya! What have I to offer Thee? Take my all. I give my past—

all I have acquired through weary centuries of struggle. All the love I have, pale though it is; all my powers of mind and brain, feeble though they be; all my strength, poor though it proves itself; all I have learnt and found through ceaseless growth and struggle: all these are Thine. Nought will I withhold. What more can I give Thee, Lord?"

The answer came, definite and clear, heard and felt and seen:

"Give me thy future."

The Garden slowly faded; the point in space was not; the vibrating sound of silence played on my ears once more. And as I held those Words and clasped Them, I knew, in deep humility, that what I had offered to give was nought, what I had been asked to give was all.

Humbly I bowed my head.

"Even so, Lord."

ANON.

4, PALACE PLACE MANSIONS,
KENSINGTON COURT, W.
November 7th, 1914.

DEAR SIR,

I very much want to have the twelve numbers of the *Herald* for 1914 bound into one volume in December, but find I have given away several copies, so have not the complete set. Do you think that in December you could sell back numbers of the *Herald* at a reduced price? Perhaps there are other members who want to do the same who would be glad to buy back numbers.

Yours very sincerely,
EVELYN CASPERSZ.

The following letter was sent by the Organising Secretary for New Zealand to her different local groups, and contains so many excellent suggestions for the disposal of back numbers of the *Herald* that it is inserted here with the hope that members may be induced to buy some of the old numbers at a reduced rate, and distribute them according to the suggestions contained in Mrs. Hunt's letter:—

[COPY.]

HILARION HOUSE, CONEY HILL ROAD,
ALLANDALE ROAD, ST. CLAIR,
DUNEDIN, NEW ZEALAND.
August 17th, 1914.

DEAR ———,

I have received your notice telling me that you have copies of the *Herald of the Star* unsold from January to April. Will you dispose of these by placing them with the influential men and women of your town; with editors, teachers, clergymen of broad outlook, and those interested in all progressive movements. In placing these magazines, care should be taken to send with a view to the articles contained in the number sent. The February issue, with its article on "True Education," would be of interest to those who have the care of children, and "Hygiene of Child Life and Education," in the same number, would be of interest to those whose work is along that line. The March number would be of interest to some clergymen, with its articles "The Modern Ceremonial Revival" and "The Fellowship of the Holy Ones." If there is a Fabian Society in your town, the

numbers containing Mr. W. S. Sander's lectures on "Ideal Communities" might be sent to the secretary with advantage. The April number, with its article "The Theatre: The Melting Pot," would perhaps be of interest to any local Amateurs Club or Shakespearian Society. "The Might of Music," in the February number, might be sent to prominent musicians in the town. In each case a letter should be sent drawing attention to the special article, or if the magazine be sent for its general interest, a letter drawing attention to the magazine should accompany it. If possible, will you get copies into the library of your town, and see that they are placed on the table to be read; if successful in this, your Branch of the Order would perhaps give a copy a month from the supply you are getting for sale, or send a subscription home for the magazine to be sent direct; I do not think we should neglect to supply libraries that will take the magazine, as it is a means of reaching a number of people; if your Branch sees that the magazine has already been placed in the library for the first few months, it would, I feel sure, wish to continue to do this at its own expense.

I am specially anxious that the magazines should not be given to friends or to people of no position in the town; if it be carefully placed in the above manner it will be a good advertisement, and Mr. Cannan will not feel that the many unsold copies have been wasted. I would like to hear from you again when you have disposed of the magazines, so that I may be able to report to Mr. Cannan as to how the *Heralds* have been placed.

If you are unable to use all the magazines as above stated, will you post to me those you do not use.

Most truly yours,
E. HUNT.

Back numbers of *The Herald of the Star*, January to June inclusive, can be obtained at the Office, 1, Upper Woburn Place, London, W.C.:—One dozen, 3s. 1d. (parcel) post paid in Great Britain, and 4s. 8d. (book) post paid for any other part of the world. Single copies, 7½d., post free.

NOTES AND COMMENTS.

FINDING that the *Herald of the Star*, being an international magazine, does not quite fill the place of the old *Dayspring*, so far as England and Wales are concerned, the National Representative for England has now inaugurated a printed Monthly Report which should fill a much felt gap. The Report contains news from the Local Secretaries all over the country, as well as a letter from the National Representative. Lady Emily, in her letter for the first month of issue, mentions that the cost of production is about £3 per month, and asks for donations in order to help to pay off this small amount. We hope that the response which she receives will enable this little Monthly to be a permanent institution. With regard to the crisis through which we are passing Lady Emily remarks very truly that it is at a time like this that we should do all we can to make the message of the Order heard, in order that people may come to see the inner meaning of the trend of events, and may look through the present darkness and turmoil to that future for which this great war is one of the most direct and striking pieces of preparation. In consonance with this attitude, she announces a forthcoming Star Conference at Bath, which will be over by the time these lines appear. The Star Shop in Regent Street, we are glad to hear, is to be continued till the end of the current year, financial contributions having made that possible. We should be still more glad to hear that it had been made possible to continue it through the coming year also. The Shop, while it has lasted, has done splendid work, and has introduced many to the Order and its Principles who might never have heard of it in any other way.

* * *

It is interesting to hear, from a member of the Order in Jamaica, that from the brotherhood point of view Jamaica can, perhaps, "set the best example in the world. There is no colour question here; white, brown, and black fraternise in the office and on the field in a delightful manner.

The Legislative Council is composed of elected men of all colours. All have equal and impartial opportunities and justice." There seems to be a somewhat unusual tolerance in religious matters also. "Greek Church services are held in the Protestant Church, and different sects sometimes hold joint functions. There should be good soil here," remarks the writer, "for the seed of the Star." At present, however, the writer seems to be the only member of the Order in Jamaica, and writes to ask whether we know of any others. One way of finding out will be, perhaps, to mention his name, in case this may catch the eye of some one who can give him the information he wants. He is Mr. Robert S. Biscoe, of the Surveyor General's Office, Kingston, Jamaica

* * *

The following Notice, which we print just as it stands, will show that our colleagues of the Order of the Star in Switzerland have been doing some useful war work :—

"Désireux de faciliter les recherches relatives aux disparus, blessés ou prisonniers de guerre, ainsi qu'aux internés civils, le Représentant National de l'Ordre de l'Etoile d'Orient, en Suisse, a confié à M^r. H. Amstein, Docteur en Droit et Avocat, Chef de la Propagande de l'Ordre de l'Etoile d'Orient, la mission de se mettre en rapport avec le Comité International de la Croix-Rouge à Genève (Agence des Prisonniers de guerre) et le Bureau Suisse de Rapatriement d'Internés civils à Berne.

"Toute demande de recherches doit donc être adressée à :—

"Me. H. Amstein,

"Avocat, Chef de Propagande de

"l'Ordre de l'Etoile d'Orient,

"Cour St. Pierre 7, Genève (Suisse).

"Le Représentant National de l'Ordre

"de l'Etoile d'Orient en Suisse :—

"M.-L. BRANDT.

"Genève, Cour St. Pierre 7,

"Octobre, 1914."

* * *

In the recent article entitled "Some News—

about the Order," the name of the Review which prints the news about the Order in Costa Rica was misprinted as *Vurga*. It is, of course, really *Virya*. The article, moreover, did not mention that this very well got-up and useful Review publishes its more important articles in English as well as Spanish.

* * *

Senor Don Tomas Povedano, National Representative for Costa Rica, in the course of an interesting Report of the work in that section, writes, that since the end of 1912 there has been a steady growth in membership. In October, 1912, there were sixty-seven members; in December, 1913, one hundred and thirty-eight; and now, at the time of his writing, one hundred and sixty-three, besides applications for admission from eleven more in Guatemala, "in spite of the exceptional difficulties which the said Republic offers to our efforts." The opportunity may, perhaps, be taken here of explaining that the plea for more information about affairs in Latin America, which was made in the article "Some News about the Order," above referred to, was not intended to suggest that the Officers of the Order in that part of the world had been lax in their duties. The kind of information meant was that which one could hardly expect those Officers to put in their official Reports—namely, general descriptive information about the manner of life, the environment, and the ideals of the people of that very large and important section of humanity. It is a fact that those who live outside the great Latin American civilisation do, as a rule, know very little about it; and this makes it rather difficult, sometimes, to realise precisely what problems and difficulties the work of the Order has to meet in those parts. The education of the world in this respect, however, is hardly a task which we should impose upon our already hard-worked officers of the Star. We have a very fine lot of workers in our many Latin American sections, who are in every way deserving well of the Order, and they must not think that they are in any way responsible for an unfortunate ignorance, which is due more

to geographical, ethnological and similar natural conditions than to anything else.

* * *

Here are some words from a pamphlet entitled *The Perfect Branch*, by the National Representative for New Zealand, which may prove helpful to members generally:—

"The perfect Branch will have at least one meeting in the month for members only, attended by all members save such as actual necessity detains. At it there will be united meditation, whatever else there is; there will be high counsel from one or other of the brethren upon some matter that concerns us all; there will be exchange of thoughts upon the work done and the work to do—not the work dead and done with, but the work of the just closed month; not the work of centuries to come, but the work of the coming weeks. The work of the far Past, the work of the far Future, do most assuredly affect the Present, which is but a link in the endless chain of Time; but Past and Future must be only drawn upon for inspiration now and then, not dwelled upon, dreamed over, while the day that is slips by unused. The work-talk will be very plain and practical in the perfect Branch.

"Besides the members' meeting, which will draw all temperaments alike, there will be other meetings, possibly a number of them, for study, for devotion, for planning propaganda methods; and each of these will have for leader an enthusiast along its special line. Strong common-sense will guide the perfect Branch, as it will certainly guide the perfect member, and the capacity to do a thing right well will be a member's passport to a leadership, though but of two or three like minded with himself. We cannot afford, in these days, to let the expert stand by idly looking on, wondering whether there is something he might do; and the perfect Branch will be a very hive of industry, in which no member shall stand idle, and no expert knowledge shall lie fallow."

The Perfect Branch is being used by Mr. Burn as a basis of organisation for his Section. A circular letter has been sent to